Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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BEDSIDE COMMUNION

A patient at U. S. Naval Hospital, Beaufort, South Carolina, received the elements of Holy Communion from Chaplain Robert F. Lang (Philadelphia Conference).

Official U. S. Marine Corps Photograph

September 13, 1950

FROM COVER TO COVER

Where our armed forces are, THE CHAPLAIN IS THERE, TOO, states D. Stewart Patterson, executive secretary of the Methodist Commission on Chaplains. . . Page 3

The minister of Wesley Methodist Church in Washington, D.C., the Rev. C. Stanley Lowell, says the METHODISTS MUST GROW UP, a discussion of the social action policy of the church. . . . . Page 4

The Rev. William P. King, former editor of the *Nashville Christian Advocate,* discusses METHODS OF TESTING AND VERIFICATION of the Christian experience. . . . . Page 9

INTER-FAITH UNDERSTANDING IN AMERICA, an address, translated from the German, to the Frankfurter Gesellschaft fur Christlich-judische Zusammenarbeit, by the Rev. Dr. Franklin H. Littell, a church administrator attached to the Office of the U. S. High Commissioner for Germany at Stuttgart. Dr. Littell, a member of the Detroit Conference, was until recently director of Lane Hall (Christian student center) at the University of Michigan. . . . . Page 10

THE UNITED NATIONS, KOREA, AND THE MIDDLE EAST, a memorandum analyzing the response of the Middle East countries to the Security Council request for support of the U.N. policy in Korea, by the Rev. Karl Baehr, executive secretary of the American Christian Palestine Committee. . . . . Page 12

READERS WRITE

The Prohibition Party

Searching in vain for a report of the State Convention of the Prohibition Party, I am reminded by Charles E. Wilkinson's suggestion favoring a Republican candidate for governor, that both major parties have had their opportunities to serve their constituencies in an honorable manner for many years, but have proved cowardly, serving preferably pressure groups who would undermine our American Christian principles having reference to liquor, gambling, education and industry. I am submitting a brief report of the recent convention with its list of candidates, all Christian men and women.

WILLIAM A. RICH,
LAWRENCE, MASS.

Explains Anglican Attitude

The declaration of the archbishops of the Church of England about the proposed novel dogma of the Roman Church touches a point that needs emphasis.

The Church of England is the Mother Church of the Anglican Communion. The Anglican Communion comprises that church and the Church of Ireland, the Church of Wales, the Episcopal Church of Scotland, the Holy Catholic Church of China, the Holy Catholic Church of Japan, the American Episcopal Church, and several other like churches. In 1930, their bishops and other clergy, assembled at Lambeth, declared that the Anglican Communion "exists to teach and propagate the Catholic Faith."

That is why the English archbishops now say, ". . . the Church of England does not and *can not* hold this doctrine to be a *necessary* part of the Catholic faith, belief in which may be *required* of members of the Church." (However, any Anglican Catholic (Episcopalian) may loyally hold it as a pious opinion, and many of them do so hold it.)

The archbishops were bound to take this stand because (1) the Church of England is a Catholic (but not Roman) church; (2) because it is bound to hold and teach the Catholic (but not Roman) faith; and (3) because, as they say, the proposed new Roman dogma is not supported by "the smallest evidence in the Scriptures, or in the teachings of the early church."

Regardless of Roman protestations, the new dogma, when proclaimed, will be *the third added obstacle to reunion, within less than one hundred years.* Newman, seceding to Rome in 1845, did not have to accept, or even hold as pious opinions, the dogmas of the Immaculate Conception (1854), Papal Infallibility (1871), or the Bodily Assumption of Blessed Mary (1950.) *He was even at liberty to deny them, as many good Romans did.*

No church of the Anglican Communion will compromise the Catholic faith by accepting novelties or by agreeing to subtractions.

H. J. MAINWARING,
Wollaston, Mass.

Preparation For Disaster

On Sunday, August 27th, I attended a New England Civil Defense meeting at the Hotel Statler. This meeting was sponsored by the American Medical Society with the co-operation of the American Hospital Association. The meeting was under the guidance of the Council on Civilian Defense of the American Medical Society. There were probably 70 to 80 men present. They were leading surgeons, physicians, state board of health officials, and hospital directors from all the New England states. They spent the entire day discussing, planning, and organizin "disaster control" for each New Engla state.

This minute program upon which h been put not hours of work, but weeks a months (some reported two years), was cover every city, town, and hamlet in Ne England. It will affect every hospital, eve hospital employee, every citizen. This san program is being worked out in all sectio in every state in the Union. Think of t man hours of labor involved simply in t preparation of such a program, and the a ditional hours in setting it up and activati it. The expense is colossal.

One of the frightening things was the co templation of Boston and Cambridge bei bombed because of the research work a new materials and machines of war plann here. The disaster program anticipates th all the Boston hospitals will be knocked o so that no service can be expected of the This then lays a heavier than usual respo sibility on the out-lying hospitals to care n only for their own communities but for Bo ton casualties, as well. The plan for tra portation, for moving doctors across sta lines where they are not licensed to practi and all matters pertaining to disaster, we laid down as though the bombing was a actual fact that must be coped with; t plans are thorough.

Of course this is the only way to do. we are going to plan for disaster and d struction and survival, there is no use goi half way. There is no room for hoping t thing won't happen. You must plan though the bombing was as sure to come rain.

However, one could not help but grie over the tremendous waste in such unde takings, and the perfectly terrible lack faith and good works which has made th thing necessary. Our trouble, I think, that when war has ended, we are so e hausted, we just sit back and try to find re in peace, not realizing that to establish a maintain peace requires more thought, mo labor, even more money than to create a maintain war.

I could not help but think, through all t planning, how much might have been a complished had this same thought and wo started immediately after the last war ende not for disaster defense, but for pea throughout the world. I feel sure that churches and medical societies and all w fare and good will organizations had start on this basis right after the last war a worked as hard and as intelligently as t American Medical Society has on prepa tion against disaster, we would have a ra ically different world today. Such thinki and meticulous work would have demand a different political set-up in this country a in every country where tried. Peace wou have become the world cry — *Peace, Pea*

(Continued on Page 22)

The Chaplain Is There, Too

D. STEWART PATTERSON

HE NEXT TIME you read a news report or listen to a radio broadcast on the conflict in Korea and nder about some one you know who is over there, remember that the chaplain is there, too. He represents e home church and community.

Bit by bit the record of heroic ministry of individual aplains "somewhere in the Far East" is being revealed, d in the stories are the names of Methodist chaplains. The little village, just back of the Korean battle line, mains unnamed; but who knows what turn of events, least in the lives of some, may radiate from there as the sult of the meeting of a Methodist chaplain and a young orean school teacher at that place.

"I have had some interesting experiences with native uth Koreans," wrote the chaplain. "One young man particular, who is a high school teacher in a neighborg town, is interested in our Christian religion. I gave m a New Testament from which we read some portions gether."

Chaplain Carroll Chaphe (Central New York Conferce) was one of the first chaplains to re-enter Korea. hen the American troops were pushed back from Taejon, naplain Chaphe was cut off from his men of the famed th Regiment. For three days he dodged the Communist ldiers, to return at last to the re-formed American lines. a recorded statement, later broadcast to the United ates, he said:

"Some of our men marched as much as sixty miles, me wounded, some without shoes or socks, but they did with courage. Men who appeared rough and tough ve evidence that they were resorting to prayer and calling upon God in time of extreme need."

(NOTE: A report received later by the Methodist Comission on Chaplains states that Chaplain Chaphe reived shrapnel wounds, and was evacuated to Japan for spitalization and recuperation.)

Two Air Force chaplains "somewhere East" give impses of their experiences:

Chaplain Thomas E. Adams, Jr. (Ohio Conference) rites that his chapel is a squad tent, with another tent r an office. However, his services are held on schedule. ommunion and worship services Sunday morning; Bible udy in the evening; with mid-week service and discusn group Wednesday evening, at which time men have en discussing "History of the Christian Church."

HAPLAIN ELMER E. WEHKING (Southern Illinois Conference) reports that in spite of "adverse eather and field conditions" the men of his group reond to the religious program provided. For the month July he reports 8 preaching and 1 communion services th good attendance; hospital visits; 35 conferences and nsultations; and 75 New Testaments presented to inviduals and as many pastoral contacts as in nearly a ar in a local pastorate.

Statistics cannot tell the full story of the chaplain's work, more than they can tell to an annual conference all that a minister in the local parish does day by day: The hours spent visiting; counseling with individuals; listening while others tell of their troubles; sitting in committee meetings; assisting in co-operative projects; sermon preparation; and, always, private devotions — no report blank covers these; yet they account for long hours of minister's time, whether pastor at home, or serving afar as chaplain.

One Japanese-published English language newspaper in reporting on the work of the chaplains, said:

"Chaplains in Korea are doing their job as are the men in every staff section and at the front.

"The chaplains are accompanying their regimental and battalion combat teams into the front lines. When a man is wounded, if a chaplain is near he makes every effort to reach the side of the injured man and give him all the spiritual comfort possible.

"In addition to these front line chaplains, not very far back, and attached to each outfit's service company, chaplains work with medical units and minister to the wounded. Other chaplains are based at evacuation hospitals, where they help the wounded contact their families, assist them with personal problems and ease their anxieties in every way possible."

Today 253 ministers are on active duty with the Army, Navy, and Air Force with others now returning to duty; and additional ones are to be called before long. Through these men, and other chaplains from other denominations, the men and women of the armed services receive a religious ministry under any and all conditions.

THE METHODIST COMMISSION on Chaplains is the church's official agency in dealing with matters of the chaplaincy not only in the military but veterans hospitals (where 40 full-time and 12 part-time Methodist chaplains now serve), Federal prisons (where 4 full-time Methodist chaplains serve) and other institutions and areas of service (in which over 90 additional Methodist chaplains are on duty).

The Commission on Chaplains is charged with the responsibility of serving as liaison between the church and the government (federal and state) and between the chaplains and the church and the agencies served by chaplains. Also, it has the responsibility for oversight of the ecclesiastical activities of the chaplains, their status, the procuring and endorsing of ministers for this service, furnishing of religious supplies not furnished by the government or the agencies, and counseling.

The Fellowship of Suffering and Service is the only continuing source of support for the Commission on Chaplains. The offering to be taken on World Communion Sunday, Oct. 1st, and at other monthly or quarterly communion services, is distributed: one-fourth to Commission on Chaplains; one-fourth to Commission on Camp Activities; one-half to Committee on Overseas Relief.

A generous offering at these services will make it possible for these agencies to carry on the important, and greatly needed work under their direction.

Methodists Must Grow Up

C. STANLEY LOWELL

The Methodist Church has never been an "idea church." In many ways this has been its strength. Because of this it has avoided the theological warfare which has riven the Presbyterians and is now atomizing the Baptists even more than they claim by nature to be.

We have in our ranks both fundamentalists and modernists. I can take you to Methodist churches where the terminology of the sects rings loud and clear. There is that devout emphasis on certain texts of Scripture. They are expecting Jesus from heaven any day. I can take you to other Methodist churches so near the Unitarian fringe that they have been tangled in the threads. Personally I think both these crowds are pretty dreadful, but that is neither here nor there. There is no doubt in my mind or in anyone else's mind that they are all Methodists. They are Methodists not because they have a quarterly conference and a bishop and are concerned with World Service. They are Methodists because they all converge on the fact of Christian experience. The essence of religion is the individual's experience of God. It is not the formulae by which this experience is defined.

On the basis of individual religion the non-idea approach of the Methodists was pure genius. It enabled a motley throng of Christians to work happily in harness. There was among them an affinity of heart which bound them together despite differences of mind. It was not that they deemed ideas unimportant — never that. It was rather that they had discovered a reality which ran deeper than ideas. From the standpoint of personal religion this approach has been eminently sound. It is one which deserves wider application among Christian groups. It is a principle which should have great significance in all thinking about church union. There are many Christian groups of divergent theologies that might without any hurt say with Wesley, "If thy heart is as my heart then give me thy hand."

"The truth is that only a truncated Christianity will neglect its social responsibilities. When the connection between the creed and the deed is not maintained, the creed is vitiated and the deed becomes vicious. For it must be said at once that it is the Christian creed which inspired the Christian deed."

* * * *

"The Dignity of Man," by Lynn Harold Hough. Abingdon-Cokesbury, Nashville, Tennessee.

It Won't Work Here

Granting the soundness of this approach, there is one area where it won't work. That is in the realm of social leadership. Here it is not going to be enough to say that Methodists have different ideas and let it go at that. It is, of course, true that no Methodist group could commit the entire membership to any political platform or party. They would not want to do so if they could. That is not the point. The point is that Christians if they are to be Christian must stand for certain principles. The point is that certain commanding issues of our time are inextricably involved with these principles. The point is that the churches, The Methodist Church among them, have become such a considerable factor in our cultu that they must now give such issues their official attentic

Hitherto, the Methodists have taken the non-idea a proach to all these issues. They have put them in t same category as theological differences and let them at that. The isolationists and the internationalists we on happily hand in hand because their hearts were lil The man who thought labor unions were a device of t devil went on happily (more or less) with the man wl thought socialism would usher in the Kingdom of Go Now this was all very well so long as it made no pra tical difference whether the United States was isolation or world-minded. It was all very well before the expre sion "welfare state" meant something. And there is, doubt, a sense in which it will continue to be very we Persons of divergent political faiths ought to be able get along with one another in the same Christian fello ship. They do have a spiritual bor which runs deeper than their soci and economic differences. To sa this is not to say that economic ar social issues cut no ice at all. Th are, in fact, so important that a boc as big as The Methodist Church ca not go on ignoring them.

The Methodists can no long dodge the fact that they are a co siderable cultural factor in th United States. Nor can they dodg the fact that Christianity is ju something more than a man's pe sonal relationship to God. It h social implications which a churc of eight-and-a-half million membe can't ignore. The point has bee reached where Methodism must a sume responsibility and leadership in regard to these ma ters. The non-idea approach must be supplemented i this strategic area. The Methodists who found it to the advantage not to be adamant on theological issues a now being driven by a mighty tide of circumstances give some indication of their stand on social question

Federation For Social Action

This immense vacuum in The Methodist Church cou not remain altogether empty. The Methodist Feder tion for Social Action is one of the groups that rushe in. The Federation has no official connection with Th Methodist Church. It says so right on the package. is, nevertheless, a group composed of Methodist clergyme and laymen who are interested in the social ministry the church. It has its headquarters in a Methodist buil ing. Those who do not like the Federation will have acknowledge that it is attempting to do something whic has to be done. The Federation is trying to do with a inadequate and at times irresponsible leadership what th church ought to be doing adequately and responsibl

the work of the Methodist Federation for Social Ac-
n the very stones are crying out.

Because of our lack of leadership in this field we let
rselves in for the sort of thing Stanley High did in
; *Reader's Digest* article "Methodism's Pink Fringe."
this article Stanley High cleverly tied the red label to
ıe Methodist Church while piously insisting that he
ıs doing no such thing. We were weak on defense be-
use we could not say, "The Federation for Social Ac-
n has no official status in the church, but there is a body
ıich does have official status. This body says. . . ."
out all we could do by way of defense was to cite
ssages from the Methodist Social Creed, a document
ting back to 1940. We invite smears like that of Stan-
High because we have not accepted our responsibili
s in the field of social action.

Too Little And Too Late

At present the only body empowered to speak for the
ıole church on social and economic issues is the Gen-
ıl Conference which meets each quadrennium. This
st isn't enough. What could not happen to us during
period of four years. In an era like this, four years
ght be the equivalent of a couple of decades in John
esley's time. The world could be blown to bits be-
een sessions of the General Conference. Major prob-
ns affecting the destiny of the nation and the world
ıld appear and be well on the way to one kind of solu-
n or another. To say we have a body that can speak
thoritatively once every four years is just about the
ne as saying we have no body that can speak authori-
ively — period.

It is all very well for Bishop Oxnam to say in his reply
Mr. High that "Methodists think and let think." That
a great principle. To be truly great, however, it must
ne out somewhere. "Think and let think" ought to be
neans to an end, not an end in itself. The Constitution-
Convention could not "think and let think" forever
the issue of the balance between federal and state
rogatives. They had to come out of that process with
rogram of action that would fix the balance at a certain
int. So, if "think and let think" is to be anything more
n a parlor game, it must drive through to some conclu-
ns. Something must be hammered out on which most
thodists can agree. Die-hards at both ends of the scale
y be thrown into mortal anguish. The conclusions
ıst, nevertheless, be proclaimed and published as the
cial Methodist position. That will be it until the posi-
n is changed and the denomination's leadership will be
pared to take both the credit and the rap. The lead-
, having agreed on this position, will thereupon associ-
themselves with it and defend it. They will do this
a part of their duty to provide responsible leadership
the denomination.

What Is Being Done

Methodists have long felt the need for responsible leader-
p in the social and economic field. In 1924 the General
nference appointed a commission to investigate this en-
field. The General Conference of 1948 created a committee "to study further the advisability of creating a commission in the field of social action and industrial relations." Its chairman is Dillon Wesley Throckmorton of Sacramento, California. This committee is to report to the Council of Bishops next December and to the General Conference of 1952. It is to be hoped that it will recommend the creation of a commission of the church to deal with the whole question of social and economic action. Such a proposal, if made, may encounter rough going, yet all circumstances are plainly driving us in this direction.

It is not contemplated that a commission to deal responsibly with social and economic questions would be an ex cathedra authority for Methodists in this field. The commission would, of course, be directly responsible to the General Conference — that is, to the duly elected representatives of the church. The commission should, however, be given considerable latitude to speak for the church on social issues that rise during the quadrennium. Its pronouncements and actions would then be subject to the review of the General Conference.

A New Trend

The matter under discussion has a significance which reaches beyond The Methodist Church. All Protestantism has a stake in it. The stake is the new role which the churches are finding for themselves in the governmental process. There was a time when politicians paid no attention whatever to churchmen. Letters to the State Department, for example, used to bring replies to the effect that the writer obviously knew nothing about the matter and should leave it in the hands of those who did. There has been a profound change in the attitude of the government during recent years. The solid work of the Federal Council's Department of International Justice and Good Will and the Department of the Church and Economic Life has made its mark. The memory of the great Commission on a Just and Durable Peace is still strong. The councils on social education and action of certain of the denominations have been hardly less significant. To refer to the State Department again, some of its ablest leaders are now assigned to work with church groups, interpreting the department's policy and seeking the church's point of view. Other departments have also begun to recognize that the church has an altogether unofficial but highly influential role to perform in the process of government. They are moving to take practical cognizance of this fact.

On their part, too, the churches are growing up. They have become vast, influential groups that cannot, if they would, abdicate their social responsibilities. They can no longer remain on the outside looking in. They can no longer concern themselves exclusively with the salvation of individual souls while the world at large is permitted to go to the devil. They are too big, too important for that. They have a lot of weight; they must see to it that this weight is not thrown around, but properly distributed. It is to be hoped that The Methodist Church will not hesitate to take its place within the new tradition.

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"Hold The Fort"

It is time for churchmen to sing that old hymn called "Hold the Fort!" The role of a churchman in the present scene might well be described by that hymn. It is not a static idea, but recognizes that in addition to necessary defenses we must work so that the kingdom of God may come on earth.

We realize that theologically Christians are divided on the subject of how the kingdom of God comes, but all will agree that the hearts of men must be made ready to accept the concept of a God-centered social order. The confusion and hysteria of the current scene has spelled out retreat for many churchmen: it has been easy to fall victim to the totalitarian war that rages all about us. It is easy for some people to become fascists in their battle against communism, as a few years back it was easy for some people to become communists in their battle against fascism.

The abiding faith of the churchman is that a better world is possible. The Christian cannot accept fascism or communism because both systems enslave man and deny him his God-given dignity. At the same time, the Christian cannot accept any political or social system which enslaves or discriminates against any man. We find it difficult to accept strong praises of democracy from people who discriminate against Negroes or Jews or any minority within our nation. We cannot accept a totalitarian religion that cloaks itself i infallibility and makes pronouncements that viola religious freedom and even political freedom. W believe that the function of religion is remedial, bu that its remedial work is accomplished when it pe suades man to live a good life. We believe that vali religion works from the base of the pyramid an concerns itself with particulars.

During the present "verge of war" era, churchme should most certainly "Hold the Fort." We shoul engage ourselves in worship more intensely so that w may examine our spiritual resources; we should re appraise our personal conduct and our social concern we should examine carefully the nature of our dail experiences in the light of the teachings of both th Old and the New Testaments. This is no time fo spiritual weakness and vacillation or vague exper ments; it is an hour which calls for digging in an for a determined effort to demonstrate our faith an strengthen the democratic bonds of Christian unit

Must We Have Satellites Too?

The question of re-arming Western Germany so tha it can defend itself against possible Communist aggre sion cannot be settled easily. France is suspicious o the proposal, and many German leaders have ex pressed the fear that to allow a West German arm to exist under present military leadership would invit the revival of Nazism.

We believe that it is reasonable to assume that th Eastern German Communists will continue to mak their bids for conquest of the Western zone. We als believe that as time continues the Eastern zone is im proving its military ability to make such a conques At the same time, we thoroughly doubt the wisdom o giving military authority to former Nazi militarist and we shudder at the thought of the old Germa munitions makers coming back into their own. W do not have too much confidence in the proposal tha the top command for Western Germany's army re main in our hands: too many incidents in histor have demonstrated the ease with which a large arm can rid itself of top commands.

Clearly the West German problem must be face as a United Nations problem. It parallels the preser Korean situation because Germany cannot remain pe manently divided anymore than Korea can be pe manently divided. If we try to face the Germa problem on any other level, then we will be followin the Russian satellite practice and will find ourselv

volved in a world-wide struggle to see whether we n outdo Russia at her own game.

Secretary Acheson said last week that we will face ore problems in the next few weeks than in any 50 ars of peacetime, and high on his agenda for the rthcoming conference between Great Britain, rance, and the United States, is the problem of re-ming Western Germany. We sincerely hope that e "big three" will make a most careful study of the tuation, but will ask the United Nations to make the nal decision.

It Does Depend On You

Producing a weekly news magazine like ZIONS HERLD is a costly business. Our income from subscripons and advertising pays just about half the cost of roduction: the remainder of the cost must be raised rough outright gifts and from capital funds of the oston Wesleyan Association. ZIONS HERALD can reive no subsidy from The Methodist Church because is a completely independent religious periodical.

At the same time, during its almost 128 years of ublication, ZIONS HERALD has been a unique soundg board for independent thinking. Couched as it in the traditional "Yankee spirit" of plain speech, ONS HERALD has enjoyed some the the finest *unpoparity* possible in journalism. Its life depends, therere, not on stand-patters, or fence-straddlers, but upon urageous people who believe in spreading the gospel freedom of religious thought and opinion.

We believe that ZIONS HERALD has a highly importt, though thoroughly unpopular, role to play in the rrent scene. We know, however, that we cannot ay that role alone. We make an honest appeal to r readers to do our "field work" for us: we cannot ford to add a person to our staff to visit the churches d secure the needed 10,000 new subscriptions that must have if we are to operate on sound business inciples. The only price reductions we are able to ake are to ZIONS HERALD clubs where groups of peoe may take advantage of the $2.00 rate by sending eir subscriptions through their church treasurers.

Our appeal is to individual ZIONS HERALD readers, d to pastors of local churches. We believe that we n be of valuable service each week by bringing the gnificant news and opinions from the world of reion into the homes of forward-looking churchmen. hat you, the friends who know us, do about this apal will indicate whether or not we are justified in rrying on this work.

Those Unglamorous "Specials"

Over and beyond its yearly budget, the Methodist Division of Foreign Missions received last year $1,933,574. That is a lot of money to bear the thoroughly dull and uninteresting title of "specials," but we Methodists seem to be expert at selecting dull titles for some of our most excellent work. The point of importance, however, is that because of the "specials" we do make actual advances in quite specific terms. Thirty-nine foreign countries have benefited from these special gifts. In some cases it has meant additional personnel, representing the following professions: builders, agriculturalists, journalists, doctors, teachers, and ministers. In other cases the Advance "specials" have meant additional equipment for schools, hospitals, social service projects, and churches. In a few cases, "specials" were converted into greatly needed new buildings. Since 1948 Methodists have spent three million dollars in "specials" for foreign work.

Our unglamorized "specials" have really turned out to be the most glamorous acts of the current four-year period in Methodism. Two hundred and ninety-two of the finest young people the church could find have gone out as missionaries: some have replaced older missionaries — but they represent a net increase of 121 missionaries at work for the church. Requirements for missionary service are high: it takes more than a willing spirit to be a missionary these days. All of these young people are college graduates and all have completed additional professional training for the work they are doing.

In addition to the vast sums designated for foreign missions, there are hundreds of thrilling stories from the Division of Home Missions. New churches are being established in countless communities throughout the nation. One district of Methodist churches in Virginia raised $50,000 for the development of new churches within its own district — and from a $9,000 grant to just one project there has been built a $120,000 church. Any businessman would regard such an expenditure to be an exceedingly good investment.

From what we see, the "specials" are being wisely administered. The money is not being poured into drains, or being used to pay for "dead horses." It is stimulation money; it is used to help specific projects only when those projects have proved themselves to be worthy of help. Certainly churchmen are missing a great thrill if they are not participating in the "specials."

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For September 24th.

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WHAT DOES GOD EXPECT OF US ?

II CORINTHIANS 11:22-12:10.

"In Labours More Abundant"

We have no hesitancy in expecting great things of God. We accept everything He has given us, including life itself, and expect more. This attitude of expectancy extends into our church relations and the average church member has a list of things which he expects the church to do for him. In its final form this expectancy amounts to stern demands we make upon God, the church, the ministry and our fellow Christians. It adds up to a pretty sordid list of "gimme-gimmies."

We must reverse this attitude of expectancy and ask this question — "What does God expect of us?" The answer we are to consider is given in Paul's Second Letter to the Corinthians and appears as a page out of his own biography.

It is necessary to get the background of Paul's narrative of hardships and "labours more abundant." In his efforts to carry the Gospel of Christ "far hence to the Gentiles" Paul as a militant Christian missionary met with fierce and bitter opposition. The forces he was contending with were widely varied but nevertheless mainly directed at him as a missionary of Jesus Christ. In his efforts in Corinth Paul met some opposition from wandering false teachers who preached a gospel foreign to that of true Christianity. Paul put his own record of ministry up against that of his opponents and dared them to match it. He summed up his whole case with this unanswerable phrase "In labours more abundant." He simply worked harder at his ministry than his enemies did.

The Gospel of Super-Service

When Paul challenged his opponents to match their record of service against his he set up for us a process of ministry which has never been surpassed in effectiveness. He did not try to out-talk or overpower his opponents with heavy words. He knew far better than we do how much more effective service is than talk about it. Words finally turn out to be mill stones around the neck of the glib talker, for he has to make them good in service or be discredited as a Christian witness. Talk is never cheap if you have to buy it back with deeds of service. Of all people Christians should weigh well their words and promises and big talk about sacrifice and service.

When Paul said, "I am determined not to know anything among you, save Jesus Christ, and him crucified," he spoke words which finally cost him his life. It is recorded that Paul was beheaded in Rome for being a Christian. Are we willing to risk our heads for such words as Paul spoke? No phrase has been worn so smooth on the tongues of Christians as the one Paul spoke about "Christ and him crucified." I have heard it used so many times by flint faced heresy hunters, overdone saints an soft handed phrase mumblers that the words all but ups my "emotional stability." It usually means some wei and fantastic theory of the atonement which adds up the easy going notion that "Jesus paid it all." Well, didn't pay our way to the cross set up at the end of ou journey.

We are beset by many strange doctrines and fragmen of Christian theology which set up their claims to "th total gospel." The air is full of splinters of Christia theology. Men rant and rave about the heretics who a often called "God dishonorin' modernists." How can w meet all this outpouring of half truths, fragmentary an totally inadequate gospel which lays claim to the tru view about God and Christ and religion? The best rep is that made by "labours more abundant." Take th simple gospel of Christ which he lived and taught an get busy in outserving every false fragmentary proph and you will make more headway than you will by heav volumes of talk sent free to millions of prospects.

"In Perils"

Paul recorded some very grave perils he faced and su ferings he endured in preaching the gospel of Jesus Chris Beyond the labours he more abundantly performed the were sufferings and persecutions which amounted "deaths oft." Any week kneed follower of Jesus Chri who finds the going hard and misses the "flowery beds ease" by which he had hoped to be carried to the ski will profit much by reading the list of things Paul calle "perils." Lest they be overlooked, here is a partial lis ing: — stripes, prisons, shipwreck, robbers, heathen, cit wilderness, false brethren, hunger, thirst, fastings, col nakedness, the care of all the churches, and "watching often." In addition to all these occasional hardships Pa had "a thorn in the flesh" which he called "the messeng of Satan to buffet me."

How puny all of this makes us look. What a sorry sig we make when we recount what we have done for Go or the church or for anyone beyond ourselves and in mediate family.

There are many people who know the Christian fie of service who rate Albert Schweitzer as the foremo Christian missionary of today. As a theologian as well a musician he takes high rank. But he will be remem bered longer for his "labours more abundant" at Lan barene in French Equatorial Africa supported without a from boards or gospel agencies. He has raised his ow funds. Paul worked as a tent maker and reported h gifts and his results only to God. This modern missiona was not accepted as a fellow missionary because of h radical theology. The finest touch in his own story is th which he wrote in a letter to his translator. He simp stated that he is trying to mitigate the scourge of lepro and sleeping sickness as "an example of practical escha ology." Maybe this is what Paul meant when he referre to "Christ and him crucified."

Methods Of Testing And Verification

WILLIAM P. KING

1. The testimony of experience must not be in con-ct with the established facts of reason and scientific nowledge. The mystical experience must not become a lse mysticism of fanaticism and extravagance. The ex-erience is to harmonize with assured knowledge and and the test of the ordinary canons of reason and com-ion sense. "A de-intellectualized mysticism is not merely owerless to influence the world's thought; it is also spirit-ally depleted. As in the gospel story, the reasoning ind and the burning heart go together; and a mysticism hich lacks intellectual virility will sooner or later be nitten with impotence."

2. The religious experience is not competent to pass n various secondary items. The authorship of Biblical ooks or the apostolic mode of baptism are of course not ithin the range of experience.

Miraculous occurrences of the past and the Virgin irth are determined by the weight of historical evidence.

The particular thought-forms and metaphors through hich experience expresses itself are variable and chang-g.

There will be due reverence for the ancient and historic eeds, but we will not be obligated to make use of their raseology which is incidental and temporary.

Dr. A. N. Whitehead writes: "Religion is the expression one type of fundamental experiences of mankind, re-gious thought develops into an increasing accuracy of pression, disengaged from adventitious imagery, and e interaction between religion and science is one great ctor in promoting this development."

3. The religious experience cannot escape the ethical st. The antinomianism of false prophets contradicts eir claim to inspiration. This test is clearly stated by r. W. K. Wright in "A Student's Philosophy of Re-gion:" "Whatever mystical experiences tend to strength-n the character of the person, and to render him more ccessful in realizing for himself and for others the ends life recognized by the best thought of his age, are rmal. Whatever mystical experiences tend in the op-osite direction are abnormal."

4. Religious experience at its best results not from the spension or paralysis of the human faculties.

It was a former conception that God could best speak man when he was asleep or in a trance. It is more mpatible with both our idea of God and man to believe at the highest spiritual experience comes to man in the llest exercise of his faculties, when the mind is on the ghest range of its activities.

5. The truest form of religious experience is com-unicable.

It is the condemnation of a false mysticism that its periences are esoteric and incommunicable. Jesus did t esteem his own rich and vital experience as an ex-usive personal privilege; it was for the humblest of his llowers. This quality of the genuine religious experience forcefully set forth by Brierly: "We have to study the significance of Jesus not simply as he is given to us in the Gospels, but as we find him wrought into the warp and woof of innumerable saintly souls. We have the Christ actualized in a Perpetua, an Augustine, a Bernard, a Wycliffe, a Fletcher of Madeley, a Chalmers of New Guinea. The Bollandist collection of "Lives of the Saints" fills fifty-five volumes and deals with twenty-five thousand lives. But these are the merest fraction of the whole. One of the surest things we know is that during these last twenty centuries there has been rolling over the world a stream of spiritual life, which has flowed in upon generation after generation of men, producing in them, amid all varieties of temperament, education, and environment, a certain moral result."

6. Individual abnormalities of experience must be removed through fellowship with all the saints.

Individualism and solitariness in religion are to be rejected. The extravagant ravings of mysticism cannot stand the test of the collective experiences of the saints.

It was the common sense of Mr. Wesley that led him to check the extravagances of individual experience.

Dr. John Ernest Rattenbury writes: "Of course it is true that the experience of the Spirit cannot be demonstrated by the evidence of the senses; but, when supported by the spiritual experience of innumerable other people, it is idle to ignore its claim to be objective. The only valid witnesses are those who have shared the experience, and the tests to which they can be subjected are their general credibility as witnesses and the fruits of their experience."

As a safeguard against individual eccentricities we need the testimony of the saints of all times and of all climes.

7. Our conception of God and spiritual realities is to harmonize with the mind and experience of Christ. Crude and primitive conceptions of God will be rejected.

We acknowledge the authority of specialists in every realm.

Above all the saints is the insight of Jesus Christ, and his knowledge of God the Father.

We need constantly to test, to correct, and to enlarge our own experiences in fellowship with the Son whose intimate relationship with God is beyond the highest reach of the highest saints.

8. Religious experience is to be subjected to the prag-matic test.

"By their fruits ye shall know them." It will not be questioned that the experience of Jesus has left a deeper mark in history than any other or all other religious teach-ers.

The pragmatic test is that any theory or doctrine is to be determined in its truthfulness by the practical consequen-ces which follow. The fact that the experience of Jesus does work in human life, makes life richer and fuller, affords its highest moral motive power, is evidence of its truthfulness.

There is again the false mysticism, with its doctrine that "Doing is a deadly thing," which fails to meet the prag-

matic test. The great religious charactors whose experiences are fashioned after the experience of Christ have made a deep impress upon the life of the world.

John Wesley's sanity of religious life is stated by Mr. Rattenbury: "The religion of John Wesley is a religion for the people. It is the religion of a man whose parish is the world. It is a religion that can be practiced in the home, the market, and the street; but it is a religion which, if practiced, will mean an intensity of devotion as complete as that demanded by the mystics, but of a more intelligible and practicable character. It is nothing less than loving God with all our heart, mind, soul, and strength, and our neighbors as ourselves."

In conclusion, it may be said that what begins as an experiment abides as an experience.

Even if probability is the guide of life, we should act in harmony with the highest and best probability.

Dr. A. N. Whitehead, in "Science and the Modern World," writes: "That religion is strong which in its ritual and modes of thought evolves an apprehension of the commanding vision. The worship of God is not a rule of safety. It is an adventure of the spirit, a flight after the unattainable. The death of religion comes with the repression of the high hope of adventure."

As the soul of man makes its supreme venture, then it sings:

"My God is reconciled;
His pardoning voice I hear.
He owns me for his child,
I can no longer fear;
With confidence I now draw nigh.
And, 'Father, Abba, Father,' cry."

Inter-Faith Understanding In America

FRANKLIN H. LITTELL

My intention is to present some interpretations which are largely personal, although the product of some years of study and inter-faith work in the United States. We will then have time for questions from the floor and a period of discussion. It has been frequently noted that such discussions can produce more valuable results than any formal presentation, and I expect to learn from you as well as add something to your thought. As that great expert in Christian democratic thought, the former master of Balliol College, A. D. Lindsay, has pointed out, something quite wonderful can happen in the small discussional group.* In such discussion the results arrived at are frequently superior to the contribution of any single individual member, but for that to happen ". . . the group must be expecting a truer view of its subject than that with which anyone has come." In a spirit of common exploration let us therefore press forward.

Social psychology in America owes its major impulse to a German, Dr. Kurt Lewin. It was Lewin, one of Hitler's gifts to American intellectual life, who formulated the principles and techniques now widely used in studies of inter-group conflict and prejudice in my country. Today there are large centers of study all over the States, led by men who were his pupils and friends. At the University of Michigan, where I was recently a member of the staff, there were last year 72 professors in an Institute of Social Psychology, and in 1948 over 200 Ph. D. candidates were in study at this single institution.

Dr. Lewin's studies boil down to a very significant proposition: in the learning process, an individual's changes of attitudes and opinions reflect primarily the situation in which he finds himself. In an essay, "Conduct, Knowledge, and Acceptance of New Values," Lewin stated the matter quite conclusively: "Acceptance of the new set of values and beliefs cannot usually be brought about item by item. The individual accepts the new system of values and beliefs by accepting belongingness to a group. The chances for re-education seem to be increased whenever a strong we-feeling is created." The importance of such propositions for educational associations can hardly be exaggerated. One of Lewin's friends and associates, now a professor at the University of Michigan, made a few years ago a five year study of an American college.** His conclusions are also illuminating. He found that at the end of the period there was no measurable correlation between the courses taken, lectures heard, books read and the changes of attitudes and opinions on certain significant public issues. On the other hand, there was an almost 75 per cent correlation between the individual's attitudes and opinions and those of the friendship group of which the student was a member. In short, the learner changed by the working of "the thoughts which wound from behind" (as Soren Kierkegaard put it,) by the indirect and frequently unconscious appropriation of attitudes and ideas of the group which he admired and aspired to be like. The only comfort for the lecturer, the professor who used formal classroom methods, was that he might be a member of a friendship group. In that case, he would of course have a large influence due to stronger personality and wider knowledge. Educationally such conclusions do not go far afield: the charter of the first modern university (Paris, 1215 A. D.) refers to the university as "a fellowship of teachers and students" — *universitas magistrorum ac scolarium*. In a movement such as ours, furthering inter-group understanding through educational work, it is vital that we realize the importance of friendships and group loyalties in changing ideas, opinions, value judgments. In short, we can lecture about tolerance and freedom indefinitely without any measurable effect; we must move on to provide opportunities for people of different faiths to work together to form friendships, to learn to value their comradeship in many fields higher than those loyalties and we-approc

* The Essentials of Democracy (U. of Penna. Press, 1929), Philadelphia.

** Newcomb, Theodore M., "Personality and Social Change: Attitude Formation in a Student Community" (Dryden Press, 1943), N. Y.

riations which are merely tribal. The last twenty-five ears have seen, in America, the rise of such associations n a large scale. It is not too much to say that the resent inter-faith movement is one of the bulwarks of merican democracy.

Continental writers have sometimes assumed that nglo-Saxon life is individualistic, lacking in discipline. recall from earlier studies how strongly Dr. Karl Holl as wont to reject what he termed "the sect-influenced nglo-Saxon view of the church," putting over against the fine community-consciousness of a true *Volkskirche*. his is, however, an utterly mistaken notion of things our experience. As Dr. Adolph Löwe has summarized e past period in one of his books: ". . . it would be a misterpretation of the facts if we were to equate English beralism with an atomistic structure of society. What rikes the observer of this period of English history who ompares England with the great continental nations, is ot extreme individualism, but the general tendency to orm voluntary associations. From the political parties own to the chapel meetings, public life was actually ominated by self-governing bodies, growing up sponneously but submitting to the principle of democratic adership. What was democratic in this organization was e method by which the leader acquired his position. . . ."‡ he same may be said for America, and the implication of first importance: the true alternative to totalitarian iscipline is not atomistic individualism, but rather strong iscipline in many voluntary associations. And a demoratic government rests not on a foundation of sand, of dividual particles (as Jean-Jacques Rousseau wrongly ught), but on a sub-political network of voluntary comunities which share some of the attributes of sovereignty. urther, the first pre-requisite for a totalitarian coup is e existence of a state of individualistic anarchy from hich the mass can flee in despair. In America we think a matter of utmost civic importance that various regious communities should be secure in their rights. Beuse, in the general luxuriance of our economic and ltural life, we have nearly 300 different communions, is sometimes wrongly assumed this tolerance is mere pediency. Such is not the case, for we had for 250 years America established churches and creeds; and they iled, because of the unholy confusion of political and regious discipline, to bind the society together. When the te-church leaders were in earnest, they fragmented sotey by persecutions and consequent migrations; more mmonly, religion was reduced to mere outward form d spiritual stagnation — the hallmark of establishments. ur system, learned from painful experience, is not tolerce, but religious liberty. As the result of establishment persecution of dissenters and the ghetto for Jews, so the sult of religious liberty is a fair and sympathetic co-opation between various religious communities at the civic vel.

When the establishments were ended in America, with e Federal Constitution of 1789, Christianity had declined the point where only about 5 per cent of the population was related to the church. Today, according to the most dependable studies, about 63 to 68 per cent belong.§ Through a century and a half of popular revivals, the people have been brought back into the churches. The significance of such growth, purely voluntary, may be suggested by the following facts: the largest financial support for the Vatican comes today from America, the largest support for the World Council of Churches comes also from America, and the largest number of missionaries going to various distant fields comes from the free churches. This reflects, of course, the economic wealth of America; it also, and more important, reflects the responsibility which each individual Christian feels either to go to the mission field himself or to support those who go. In this literal acceptance of discipleship some hearers may detect one of the cardinal teachings of the *Taeuferbewegung* of the 16th Century in Germany.†‡ And they will hear rightly, for the ideas of the *Wiedertaeufer* — not those of the marginal groups of Thomas Muentzer or Jan of Leiden, but of the *Stille im Lande* — have flowered.

The religious communities in America are not necessarily sects, although some are content to remain small esoteric minorities. The larger bodies, twelve of whom embrace more than 70 per cent of all confessing Christians, have a world view at the heart of their teaching. You can go into a tiny chapel in the hill country of Tennessee and see people bringing their weekly tithes, for the support of Christian workers in China or Rhodesia or Sumatra. The world-wide vision of American Christianity is one of the major strengths of the republic. Sometimes this expresses itself in popular education on an important social or political issue, as in the abolition of slavery, or in the turning out of a graft-ridden city administration, or in the widespread Christian support of American participation in the United Nations. It is safe to say, in spite of the charge in some quarters that the post-war world organization is a "tool" of American interests, that even our participation in the United Nations was insecure until Christian leadership asserted itself in the condemnation of native isolationism. Thus the world-view of American Christianity, seldom lost in even the smallest bodies, expresses itself in many ways outside the immediate interests of the church groups in missionary work.

American cosmopolitanism seems to me, then, to rest on three foundations: first, a certain attitude toward the participation of every individual member in the making of group decisions; second, the participation of the smaller communities in the decisions of the national society — without any minority's suffering abridgement of its liberties due to an established creed; third, the vigorous world-view of the Catholic, Jewish and Protestant communities untrammeled by territorial or provincial definition.

Löwe, Adolph "The Universities in Transformation The Sheldon Press, 1940), London. p. 6.

§ Latourette, Kenneth Scott, "A History of the Expansion of Christianity: The Great Century (Harper & Bros., 1941), Aly. & London. IV, 177. XXIV The Information Service of the Federal Council of Churches (Dec. 15, 1945) 42.

†‡ See Study by this writer: "The Anabaptist Theology of Missions," XXI *The Mennonite Quarterly Review* (Jan. 1947) 1:5-17.

The United Nations, Korea, And The Middle East

KARL BAEHR

The Korean crisis proved to be a gauge of loyalty to the United Nations.

Confronted by aggression against southern Korea, the Security Council adopted a series of resolutions authorizing military action to resist the invasion. The Secretary General then called upon the member states to record their approval. The overwhelming majority did so.

The outcome of the canvass in the Near East was not unexpected. Israel supported the United Nations resolutions; Egypt, a member of the Security Council, refused to do so. The other Arab states — with the one exception of Jordan — tried assiduously in their replies to the Secretary General to avoid the issue and to say as little as they could in as many words as possible.

The Arab attitude towards the world-shaking conflict in Korea between two principles could come as a surprise only to those who do not know Arab mentality and tradition or who, although they should have known them from past history, studiously avoided "seeing" the facts behind the screen of their cherished beliefs.

It has traditionally been Arab policy to sit on the fence during the contests of world powers in order to join the ranks of the stronger party and share, if possible, in the spoils. In World War II the Arabs kept neutral till the victory of the Allied powers was assured. Egypt declared war on Germany on Feb. 24, 1945, less than three months before VE Day. Syria followed suit on Feb. 26th; Lebanon and Saudi Arabia on Mar. 1st, 1945. The Arab nations declared war on Germany not in order to participate in the crusade against Hitler; they did so — at the last moment — only to qualify for membership in the United Nations.

On the contrary, so long as the issue was in doubt, the unreliability of the various Arab states caused the Allied forces serious damage. Pro-Axis forces rebelled in Iraq. In Egypt, royal obstruction and ministerial betrayal necessitated direct and forceful intervention by the British commander. Syria's population remained passive during the struggle between the free French and the Vichy forces.

In deciding, therefore, to keep aloof from the resistance of the United Nations against armed aggression, the Arab states remained faithful to their tradition of unfaithfulness. Their present behavior differs from their past tactics only in this fashion: whereas on former occasions they preferred to appear on the international stage as upright defenders of justice and loyalty to international order, only to contradict their words by their actions — they now consider it wise to announce openly, by loud speaker so to say, their defection from the front of the United Nations. They now keep their deeds in line with their words.

The reasons which might have impelled the Arab nations to act in this fashion are three-fold:

1. The Arab rulers are inherently admirers of the totalitarian form of government. They are, by and large, opposed to the democratic principle; they rule their countries with a more-or-less dictatorial hand and are not inclined to take steps to lift their own people from a predominantly feudalistic status to give them the benefits of democratic life with its accompanying increased standards of living. It would be incongruous for such rulers to join in any action to further democracy in Korea, or any place else, for that matter.

2. The Arabs lost their war against Israel and lost it ignominiously. David has again beaten Goliath, and Goliath apparently has not the moral courage to reproach himself for his defeat, and to seek the reasons for his plight where they really lie — in his backwardness, his lack of moral justification, and lack of will to fight once it became clear that he was faced with determined resistance.

The legend has gained ground in Arab public opinion that Israel won only because she was supported by mighty America, and that the Arabs would have conquered if overwhelming power had not been aligned against them. It does not matter that the truth is just the opposite, that the Arabs were vastly superior not only in numbers but in armament, that the embargo of arms shipments weighed heavily in favor of the aggressors. All this is forgotten now if it was ever known at all. Instead of becoming more temperate in the course of time and of trying to learn the lessons of the defeat, Arab public opinion — continually self-inflamed — gets more embittered and hysterical from month to month. This attitude is exploited in an attempt to blackmail the Western countries into further appeasement.

3. The Arab states have learned from experience that defection pays, that the more they show themselves truculent and unreliable the more certain it is that Western powers will try to buy their good will through appeasement. This was substantially the British policy till 1947. This was the source of the famous White Paper in 1939 through which Great Britain tried to buy Arab loyalt by the sell-out of her obligations towards th Jews. This is the underlying reason wh Arab betrayal of the Allied powers durin the second World War was convenientl forgotten. This is the motive why the fla grant breach of Arab obligations towards th United Nations by the aggression agains Israel failed to bring about any energetic re action from the United States or Great Brit tain.

History shows that all these attempts a appeasement were in vain. The more th Arabs were offered and given, the highe they set their price. The 1939 White Pape proved entirely ineffectual in securing Aral loyalty during World War II. The soft glove with which Arabs were handled from 194 to 1950 led only to increased demands. Th present policy of neutrality on the part o Egypt and the spread of synthetic pro-Sovie propaganda, stimulated by feudal pashas wh have everything to lose should Communisn enter the Near East, is nothing but a re newed attempt to play again the old gam of blackmail which paid off so well in th past.

The conclusions to be drawn from the fore going are clear. The policy of appeasemen has lost its last pretext. You cannot bu the loyalty of potential adversaries with th betrayal of friends. The time has definitel arrived when the Arabs must be given t understand that from here and now th policy of blackmail will pay off no more an that the Western nations will treat them i exactly the same manner as the Arabs trea the Western nations.

Two measures particularly recommen themselves:

First, the shipments of arms to the Ara states must be stopped at once. These ship ments, and especially the shipments of heav aggressive armament to Egypt, were unjust fied from the very beginning and were noth ing but one of the many futile steps to bu Arab good will by unrequired concession The sale of aggressive armament to Egyp and other Arab nations was justified b Great Britain and by the Department c State as being intended for "internal securit and the defense of the region" only. Ve bal assurances that the arms sold would n serve any aggressive purposes were apparen ly given naive credence by foreign offic who should know from the recent past th dubious value of such assurances. Certainl nobody actually believes that jet planes, tank and heavy artillery are needed for the i ternal security of the Arab nations.

And now the Arabs themselves have d stroyed the second argument, that they mu be armed in order to participate in the d fense of the Near East against an extern aggressor. They now emphatically state th they wish to remain neutral and that th aggression of other nations does not mea anything to them. They can therefore n

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trusted with defense of the Near East ainst an attack from an outside power. reat Britain has given Egypt the jet planes d tanks which were denied to southern orea. This policy might have been based the past on a miscalculation of Arab char- ter and tradition. Hardly understandable this miscalculation has been so far, it cer- nly cannot be excused any longer after e stand taken by Egypt on the Korean ques- on.

Secondly, Egypt and the other Arab na- ons must be compelled by strongest pres- re to enter into peace negotiations with ael. The Near East is still in a state of ar and only an armistice stands between e present lull and renewed fighting. The ab nations so far have refused even to ter into negotiations for peace. They have liberately kept the region in a state of nsion and instability. They have continued rlike action, such as a boycott, blocking the Suez Canal, preventing oil from flow- g through the pipeline to Haifa. They e leading a campaign of incitement and reats, and they are doing their utmost to event even those member states of the ab League which might have been will- g to conclude a peace with Israel from tering into separate negotiations. The con- ued state of tension in a vital strategic gion like the Near East represents a threat international peace which certainly should t be allowed to exist any longer at a time en even the slightest incident might lead a general conflagration.

artha's Vineyard Camp eeting

mes M. Gage

The 116th session of the Martha's Vine- rd (Mass.) Camp Meeting Association me to a close with the devotional service Thursday evening at Trinity Methodist urch, Oak Bluffs, Mass. The annual meet- of the board of directors was held on afternoon of Aug. 18th. Dr. Ira W. Le on had asked that he be relieved of the onsibility of the office of president. Hence nominating committee brought in the owing list of officers which was unani- usly elected: president, James M. Gage; e-president, Arthur Hopkinson; secretary, lliam H. Thomson; treas. and agent, nk C. Lawton.

At the close of the community sing on dnesday evening the 30th, Dr. LeBaron oduced the new president, who said in t:

Dr. LeBaron, you may rest assured that I ne to this office not by choice; however, I ll do all in my power to carry on as a hful servant who has had the mantle of oble leader cast upon him. I shall ask y times for the same loyal co-operation the part of all in order that we may be to render the high service this associa- tion was organized to render for the re- ligious uplift of all who attend our gather- ings.

"As we close this season's program, it is a matter of deep regret that you, my brother, have decided to lay down the task which you have so splendidly carried on over many years. I believe you have been a member of the board of directors for 27 years, longer than any other man now on the board. Most of these years you have been in some ad- ministrative office, and chairman of various committees. For six years you served as vice- president and chairman of the program com- mittee, and for six and a half years as agent, and now you are completing 12 years as pres- ident of the board of directors.

"In all these years and in all these offices you have shown yourself an efficient leader who has had his heart in the progress of the association during 12 months of the year.

"Therefore in token of our love and deep appreciation we present you with this time piece which will tick off the continuous love and esteem of the Martha's Vineyard Camp Meeting Association. May God's richest bless- ing rest upon you and your good wife for all the days to come."

Mrs. LeBaron was called to the platform and was presented with a beautiful bouquet of "Jack" roses while the audience gave her a royal salute of resounding applause. Dr. LeBaron accepted these expressions of high regard with a few words with deep feeling.

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THE HOOVER COMMISSION —

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Recommended that the life insurance operation be better organized and concentrated in the V.A. — using up to date procedures that have been found effective by private companies.

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Texas Educator In Puerto Rico

Miss Maude Hall, well-known resident of Crockett, Texas, has assumed her duties as principal of the George O. Robinson School, Santurce, Puerto Rico.

Prominent in Texas in journalism and education, Miss Hall was most recently secretary of the Crockett Methodist Church. Her wide range of experience includes teaching as head of the English department of the Elgin, Tex., High School and head of the Gladewater, Tex., High School department of journalism. She has taught in other Texas schools and was a translator and code breaker for United States Postal Censorship in World War II.

Active in church and civic work, she was a member of the Chamber of Commerce of Crockett, vice-president of the Girl Scout Council, secretary of the Eastern Star, district secretary for the Wesleyan Service Guild, and librarian for the W. S. C. S.

A graduate of the North Texas State Normal School, Denton, Miss Hall has a bachelor of journalism and a master of arts from the University of Texas.

The Robinson School is an educational institution of the Home Department of the Woman's Division of The Methodist Church.

India Is The Last Best Hope Of Asia

BISHOP PAUL E. MARTIN

On Republic Day, 1950, the President of the Republic of India, Dr. Rejendra Prasad, thus defined the aims of the new nation:

"The objective of our Republic is to secure justice, liberty and equality to its citizens and to promote fraternity among the people who inhabit its vast territories and follow different religions, speak various languages and observe their peculiar customs. Our program is to get rid of disease, poverty and ignorance. We want to live on terms of friendship with all other countries."

No nation ever faced a more severe test than India as it gains its independence. The task of translating the comprehensive plans of its leaders into actual achievement is a staggering one.

Someone said that India is many things. Without a doubt, it is a country of vivid contrasts, of fabulous wealth and unimaginable poverty, of jeweled princes and emaciated beggars, of immense potentialities and arrested development. Eighty-three per cent of the people are engaged in agriculture, and roughly the same percentage are unable to read or write. A large per cent of its inhabitants live in a state of chronic malnutrition. The average expectation at birth, statistically, is 26 years, and the annual mortality rate per thousand persons is the highest recorded in the world — 25.5 against the United States 11.2. Nevertheless, the population is rapidly increasing.

The disruptive effect of the partition of the sub-continent into the two nations of India and Pakistan was enough to have destroyed the stability of a much older nation.

Moslem fanaticism and Hindu exclusiveness were the ingredients out of which came a long holiday of horror within a two-months' period in the autumn of 1947. Somewhere between one and two hundred thousand Indians lost their lives in indiscriminate slaughter. More than seven and one-half million persons were uprooted from their homes, taking part in perhaps the world's greatest involuntary migration which formed a two-way exodus bringing suffering, disease and death to the wretched millions who were involved in the reign of terror. The established structure of each nation suffered disruption. Today India and Pakistan face each other in mutual fear and suspicion.

In such a part of the world, the Christian church faces its most difficult field and its most glorious opportunity.

Of great significance is the fact that although it occupies but a tiny segment of the vast population of India, the Christian church has furnished two of the most influential members of the cabinet: Dr. John Matthai and Raj Kumari Amrit Kaur. Dr. B. R. Ambedkar, the leader of the Depressed Classes, and the man who wrote the new constitution, has not openly accepted Christianity, but he has renounced Hinduism and has undoubtedly been influenced by the principles of Christianity.

During those grim days of the Fall of 1947, Christians demonstrated such compassion and understanding as they faced th danger of death and the peril of disease they worked with and befriended both Hi dus and Moslems that they gained a pla in the respect of the people never know before.

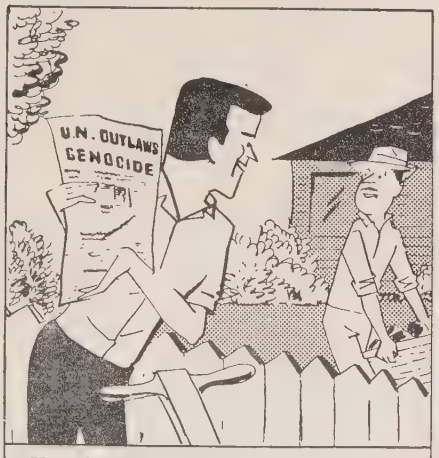
Bishop J. Waskom Pickett, as chairman the Christian Relief Committee, sent out call for nurses to come from the Christia hospitals to Delhi. Thirteen nurses from ou Clara Swain Hospital at Bareilly were th first to respond. In many instances the sta employees of government hospitals aba doned their posts, because they were afra of contracting disease. Christian staffs doctors and nurses stepped in, saving th lives of countless thousands. Raj Kuma the Christian Minister of Health, who d voted much of her time to Gandhi, told that during this time of great sufferin Gandhi said to her, "Work closely with th Christian Relief Committee; they always sol problems."

Dr. Clyde B. Stuntz told us thrilling stori of the response of the church in connectio with the tragic period. Church World Se vice flew by plane such supplies as sulfa an other drugs, saving the lives of thousand Two dormitories of the Forman Christia College were converted into a hospital mi istering to many refugees. This remains one of the outstanding hospitals of Ind and Pakistan.

In recent months further confidence h been shown in the Christian church by a approach by certain officials of the gover ment to church leaders for the churches take over eight leper hospitals, with th government defraying most of the care

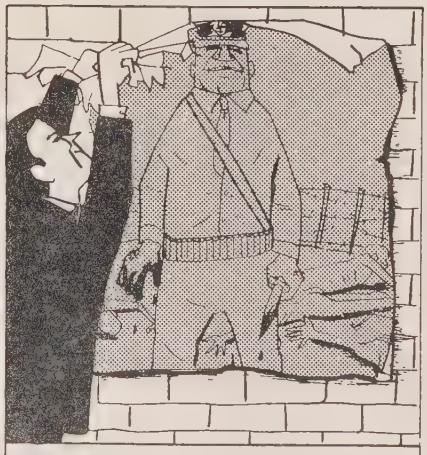
HOPEFUL HERBERT

By Kaulee

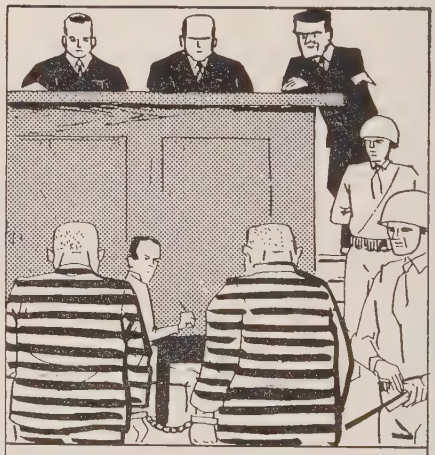


Hopeful Herbert's very happy
and he's shouting far and near,
So that all his friends and neighbors
will be mighty sure to hear
Of the Genocide Convention
the United Nations passed,
So that those who plot mass murder
can be brought to trial at last.

* Genocide—the mass destruction of people because of their race, religion or political beliefs



Herbert knows despotic rulers
never care whose blood is spilled;
Through the ages, groups of many
creeds and races have been killed.
Since the reign of ancient Nero
when the Christian martyrs died,
There has been no form of justice
that could punish genocide.



That's why Herbie is so grateful
to be living at a time
When all nations have united
to make genocide a crime.
For he knows that would-be tyrants
will think twice before they try
Killing men to gain more power
with a world law standing by.

Helping the United Nations, Herb knows is the thing to do, for if you work for the U.N., the U.N. will work for you!

: patients. Overtures have also been made ncerning our church caring for illegiti- ıte children of refugees. One has to un- rstand the nature of a Hindu to realize : greatness of the compliment implied.

The list of the village primary schools, the ıtral middle and high schools and the col- ges and seminaries operated by our church jointly with other churches is an impos- g one; but the mere statistics do not ade- ately portray the contribution of these in- tutions to the people of India. Recently : *Civil and Military Gazette* of Lahore, ıich is owned by the most anti-Christian cts of the Ahmodja Community, paid, in a ries of editorials, remarkable tribute to the ıristian colleges. At the present time the overnor of the Punjab Province has two ıs in Forman Christian College, and an- ıer son will enter the college next year. is interesting to note in this connection at there are five Christian colleges in Pak- an, which is more than in all the other oslem countries in the world.

Most villages have no schools or health ıters of any kind. Margaret Bourke-White d that memories of the villages she visited ssed through her mind like a mosaic of suf- ing. Two-thirds of India's peasants are ally landless and drag through life under peless debt and virtual serfdom. They en pay the money lenders 900 per cent in- est.

We are beginning to realize our oppor- ıity and responsibility in the cities. The lls have brought many villagers to the city employment. Already Christian com- nities are being formed within the cities. e day, in two services, I spoke to 2500 sons and baptized more than a hundred pies, yet we do not have buildings in ich these persons can worship. As in nerica, we must not forsake the country, we must not overlook the city.

am tremendously encouraged by our visit India. I have confidence in an emerging ian leadership. Our people and our lead- demonstrated a depth of character dur- the time of upheaval that was inspiring ond words. Doctors, educators and preach- are evidencing the qualities necessary to duce a great nation. India is the last hope of Asia. It has passed through the odiest civil war of history. Its people at an increasingly low level of life. ese people are divided into races, castes religions violently hostile to each other. faces desperate economic problems, in- ling that of finding the food to keep its -growing population alive. It also has mmunist movement that watches for the ment when it can take advantage of these ible circumstances.

Have You A
ZIONS HERALD CLUB
In Your Church?

Books Reviewed

"Fruits Of Faith"

Edited by J. Richard Spann. Abingdon-Cokesbury Press, Nashville 2, Tenn. Price, $2.50.

This symposium grew out of the 13th Annual Conference on Ministerial Training, held at Evanston, Illinois. Eighteen scholars, pastors, and administrators from eight different denominations give it breadth, and the common theme — the fruits of the Christian faith in our time — gives it unity. The first section of the book deals with The Faith itself: God, Christ, the Holy Spirit, the Scriptures, and Man. The second discusses the fruits that The Faith produces in the individual believer: religious experience, redemption from sin and evil, and life everlasting. The third and concluding division is concerned with "Fruits in Society:" the home, the church, the community. There is no index. Excellent biographical notes identify the authors.

The chapters are well-written and the subjects under discussion are certainly central to Christianity. The personal animation which accompanied the original lecture, however, is of course absent and its loss is felt. The work is solid but not lifting. Readers of ZIONS HERALD will be particularly interested in the contributions of Drs. John F. Olson, Elmer A. Leslie, Arthur Wentworth Hewitt, and Miriam Van Waters.—*Reviewed by R. E. Balcomb.*

"A New England Schoolmaster"

The Life of Henry Franklin Cutler. By Richard Ward Day. The Hildreth Press.

The final chapter in this unique biography, "Life Begins at Seventy," is characteristic of the spirit which pervades the whole account of an administrator and scholar whose contribution to Christian education is enshrined in one of the nation's most noted preparatory schools, Mt. Hermon. As everyone knows, Mt. Hermon was founded by Dwight L. Moody, and stands, together with Northfield Seminary for girls, as the enduring monument to his energy and ideals. But it was Henry F. Cutler who, almost from the beginning of the school's history, brought it to the place of prominence it now holds.

From 1890 to 1932 Dr. Cutler was principal of Mt. Hermon. During those years he supervised the growth and policies of the school with loving care, and with fidelity to the inspiration and ideals which he inherited from Moody. The original plan for self-help for deserving students was maintained, as well as a positive emphasis on Christian training and character.

The entire story of Mt. Hermon under Henry F. Cutler is a saga of Christian education. Springing from good New England stock in the Quabbin area of central Massachusetts, Cutler's thirst for knowledge and his never-ceasing search for additional learning, provided for the boys of Mt. Hermon the examples of scholarly achievement. The validity of the Christian faith and way of life was so thoroughly a part of the principal's own life that his personal example reached into the lives of hundreds of graduates of the school.

Upon retirement from Mt. Hermon at the age of 70, he set out to secure a degree in medicine, studying in Paris and Vienna. By dint of terrific labors for one his age, he was awarded the M.D. degree in 1940, the oldest student ever to be graduated from a Viennese medical school. This last act of his life was typical of the whole career of a man devoted to the service of mankind through education. The story is told in this biography in great detail, as well as with frankness and objective quality. It makes good reading in a day when the intellectual factor is more highly regarded than the spiritual in our systems of education.—*Reviewed by C. F. Avey.*

"The Christian Doctrine Of God. Dogmatics: Vol. I"

By Emil Brunner. Translated by Olive Wyon. The Westminster Press, Philadelphia 7, Pa. Price, $6.00.

This monumental work of 353 packed pages is the first of three or four on the content of the Christian message by Emil Brunner, the eminent theologian of the University of Basel, Switzerland. Just as in his classroom his lectures are opened with the singing of a hymn by his students, so is the atmosphere of the Christian Gospel felt in the pondering on these insights from the divine relation.

The first third of the volume is Prolegomena and deals with the basis and task of dogmatics. The bulk interprets the nature of God and His attributes and the will of God.

Here is Biblical theology in opposition to naturalistic, speculative interpretations, beginning from Biblical facts and not from philosophical concepts.

Stimulating sentences abound like gems in a jeweler's window, as when the author calls the familiar verse, "God is love," "the most daring statement that has ever been made in human language." Think that through. He has labeled the central doctrine of the Trinity "a theological doctrine formulated in order to protect and preserve the centre of the Biblical message, but it was never meant to be the *kerygma* itself." In his discussion of our twofold eternity, he has pictured our earthly historical existence as hanging "like a suspension bridge between two pillars," the eternal Origin and the eternal End.
— *Reviewed by C. D. Brodhead*

Children's Workers Institute

The second annual Children's Workers Institute, under the sponsorship of the New England Conference Board of Education and the Woman's Society of Christian Education, will be held at Rolling Ridge, North Andover, Mass., Sept. 29th and 30th. Registrations will start at 5:00 p.m. Friday, the 29th. The cost for the full time institute will be $4.50, including room, board and registration. For Saturday, $1.50, including registration and lunch.

The institute will open with a Fellowship Dinner on Friday, with Mrs. Reuben J. E. Guild, conference secretary of children's work for the New England Conference W.S.C.S., as chairman. The evening meeting will be in charge of Miss Ruby Van Hooser, our national secretary of children's work. She will present the missionary material for 1950-51, and close the evening with a worship service.

Saturday morning, devotions at 8:15 a.m. At 9:00 a.m., "Visual Aid — How to use it with Children." 10:00 a.m., demonstration with junior age group. 10:30 a.m., evaluation period, with Miss Van Hooser as the leader. 11:15 and 11:45 a.m., "Children's Books and Teachers Material," presented by Mrs. John K. Montgomery. 12:30 p.m., luncheon. 1:30 to 3:00 p.m., three separate groups: nursery and kindergarten, primary and junior, with leaders assisted by Miss Van Hooser. 3:05 to 3:45 p.m., panel discussion with Miss Edith M. Jordan, chairman; Miss Ruby Van Hooser, Mrs. D. M. Maynard, Mrs. John K. Montgomery, Mrs. Reuben J. E. Guild. 3:45 to 5:00 p.m., closing worship with Mrs. Donald M. Maynard as leader.

The institute is fortunate in having Miss Ruby Van Hooser as the leader. Miss Van Hooser was born in Alabama and during her early childhood attended The Methodist Church, which happened to be next door to her home. After finishing college, she taught for a few years. Then graduating from Scarritt College, she went to Japan as a missionary of The Methodist Church. She spent three years there in work with children and young people. Then events made it necessary for her to return to the United States. The years that followed she devoted to study and teaching. Receiving her master's degree in religious education from Teacher's College, Columbia University, she continued graduate work there and at the University of Chicago. She taught for one year in Scarritt College, and a number of years were spent in charge of the department of Bible and religious education at the Ward-Belmont School in Nashville, Tenn. In 1941, she was elected the national secretary of Children's Work of the Woman's Society of Christian Service, Board of Missions and Church Extension, with headquarters in New York City.

The general arrangements for the institute are in charge of Miss Edith M. Jordan, conference director of religious education and Mrs. Reuben J. E. Guild, conference secretary of children's work, W.S.C.S. Publicity: Mrs. Guild, and District Secretaries and District Directors. Program: Miss Jordan, Mrs. Guild, Mrs. John K. Montgomery. Registration: Mrs. C. M. Slack. Fellowship: Mrs. George Round, Mrs. Melvin Lawrence, Mrs. David Streyffeler.

The Homemaker's Corner

Mrs. Harry A. Burnham

Displaced Dina

The displaced children who will be in our schools this Fall need very tender and understanding guidance. I have been thinking of little Dina Soldina, a tiny, black-haired, red-cheeked Italian girl who came as a pupil in my room of 42 first-graders. Little Dina was only "pint size" and sweet as a sugar plum, but she was frightened almost out of her wits.

Her family had landed in America the week before. It was winter in Vermont, and she had come from sunny Italy. She was shivering in her unsuitable clothing. She didn't know a word of English.

What Dina had been told about what the teacher would do to her I have no idea, but she certainly regarded me as an ogre and fiend. She would cower if I approached her. Once she ran to the corner of the room and stood there trembling.

What to do with Dina was a problem which haunted me for several days. I left her pretty much to herself for a day or two, with a picture book and some paper and colored pencils. The third day she opened the book. Nothing very terrible had happened so far, and she evidently thought that it would be safe to venture that far.

There were several other Italian children in the class who could speak English and they talked with her. I enlisted them in a crusade to help me get Dina's confidence. Sometimes one of the Italian girls would s on my lap for a few minutes to show th she wasn't afraid of me. Out of the corn of my eye I watched Dina. She was su picious but interested.

Then, one day, my little confederate pu her arm around Dina and led her to m In a few Italian words she evidently to Dina to sit on my lap. I held out my arm to her and very hesitatingly, very slowl Dina crept onto my knees, but not very far- just on the edge — but at least it was a star

The next day, as I was leaving the roo after school, Dina came to me, and, puttin her hand in mine, walked along with m It was the beginning of explosive demo strations of love and appreciation.

When school closed the next June Di wept copiously because she wouldn't see m all summer.

There are thousands of Dina Soldina's i the United States this year. They will b in our schools, all the way from kinde garten to college. Not all of them will ca to sit on laps, but they will all need a ve special kind of sympathy and understandin and the example of a very special way of lif

It Is Not Too Soon To Begin Thinking Of New Textbooks FOR THE FALL TERM

GIVE THE BIBLE
ITS RIGHTFUL PLACE
IN YOUR CHURCH SCHOOL
MANY VERSIONS — MANY STYLES

At Every Price Level Best Value

Massachusetts Bible Society
41 Bromfield Street, Boston 8, Mass.

Church At World's Largest Housing Site

The only church and school serving th 65,000 Puerto Ricans living in the world largest single unit housing project are Met odist.

Advancing with the island of Puerto Ri as it replaces sprawling disease-infected slu areas with model housing, the church w aware from the start of its responsibili toward people of Puerto Nuevo. The mar moth project, which forms a new city o what were formerly open fields a few mil outside the capital, San Juan, is composed thousands of five-room houses.

The Week of Dedication, 1949, provid $12,000 of "Advance" funds for the buildi of Methodist church and school, total co of which was $50,000. The original lot f the construction was donated by the Lo Construction Company, contractor for t project, and five additional lots were pu chased for the site.

Organized in a garage in the home of t Rev. J. E. Marrero, the church grew rapid Dedicated on May 21, 1950, the work h expanded at such a rate that an assista pastor has been appointed.

World Service Can Be Raised

In Sullivan, Indiana, the First Method Church has demonstrated what can be do when there is real leadership and interest "Advance."

The Rev. E. E. Aldrich surveyed the p vious year's record. World Service was $8 for a church with an active membership 569. He proposed that the church raise World Service on apportionment at le

00 and then add a minimum of $800 on dvance Specials.

Three young men from the church were seminary and college preparing for the inistry. Mr. Aldrich suggested the establhment of scholarships of $250 for each of em. When that was agreed to, he prosed that three young men in Germany be ven similar aid to match the ones at home. Home Missions specials in the Indiana Conrence were assigned two gifts of $200 each. s a result the First Methodist Church of Sulan contributed about $4.50 per member r World Service and Specials before the ar was over. Total missionary giving ran $2600.

hristians In Korea Today

ompiled by Ecumenical Press Service, New ork, from American mission sources.

Since the North Korean invasion of South orea began on June 25th, over 200 Protant missionaries stationed below the 38th rallel have been evacuated to Japan, acrding to reports received by the Foreign ssions Conference in New York City. Apoximately 20 missionaries have remained Korea, with six American Methodists inmmunicado behind the North Korean bat- lines. The Methodists, three men and ree women, were stationed at Kaesung ongdo), about 50 miles northeast of Seoul. Writing from Taegu, Korea, Aug. 9th, Rev. Edward Adams, Presbyterian USA ssionary, declared that "some three or four ndred pastors and their families have congated in Taegu" after fleeing from Seoul l intermediary points. An equal number, . Adams continued, have come into Taegu m the west coast of the peninsula. With aid of Church World Service supplies, a ugee center has been opened up for these rean Christian leaders at Kampo, 60 miles rth of Pusan.

Mr. Adams declared that the National ristian Council of Korea was "completely organized," with Dr. H. Namkung, secary, and other national members of the ncil caught behind the Communist lines. other missionary reports that the vicirman of the Korean Republic's Legisla Assembly, a Presbyterian elder, has been cuted.

No further word has so far been heard m indigenous Christian congregations bead the Communist battle lines, but accordto Dr. John C. Smith, Presbyterian (USA) ssion executive, some indication of the fate these groups might be drawn from the perience of the congregations north of the h parallel. Since 1946, Dr. Smith said, estimated two-thirds of the North Korean ristian leadership and half of the North rean Christians have fled south of the h parallel. Those pastors remaining in rth Korea were required to pledge their pport to the North Korean regime. Alugh the number of church services and meetings were restricted by government order, North Korean pastors report well attended services and an increased interest in evangelism.

Those missionaries staying in South Korea have been devoting their time largely to emergency relief work among the refugees streaming in from the North. Mr. Adams reports distributing wheat, beans, flour and lard to refugees at Kimshun along with "a very excellent tract to hand out."

While the fighting is still in progress in Korea, mission leaders are planning a renewal program for the beleaguered country provided the North Koreans are pushed back to the 38th parallel. Outlined by Dr. Rowland M. Cross, of the Far Eastern Office of the Foreign Missions Conference in the August issue of *Advance* (Congregational), the program includes a strengthened National Council to breach some of the postwar divisions among Christians which have been "scandalous and a disgrace to the church."

To meet the challenge of Communism, according to Mr. Cross, "a social type of Christianity" must be developed. . ., "a comprehensive rural reconstruction program . . . and community centers adapted to the needs of the city and industrial people." Dr. Cross also noted that prior to the North Korean invasion, the Christian community had completed plans for a $120,000 radio station at Seoul to broadcast the Christian message not only to the South Koreans, but north of the 38th parallel.

Founded in 1884 when the first American resident missionaries arrived at Inchon, the port of Seoul, the Korean Christian community includes nearly 400,000 Protestants and 200,000 Roman Catholics. Missionary work, prior to the invasion was carried on predominantly by American churches, with British, Canadian, and Australian churches also represented in the field.

A Pastoral Parable

J. EDWARD CAROTHERS

"On The Steward Who Called Twice"

Now the Pastor of the Congregation walketh with a Steward of the Temple whose love of the Lord showeth in many good works. And the Steward was troubled because he had lately learned that the Temple Gift would be increased for World Service.

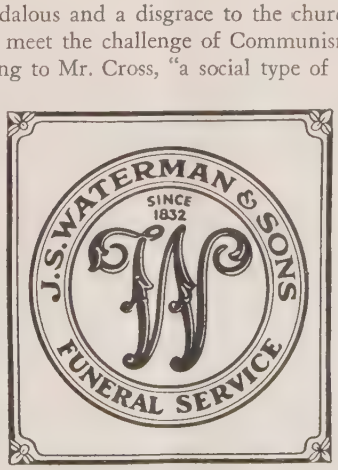
And he was full of lamentations. Is it not hard enough to raise money for the Temple roof and for the oil which heateth the Lord's house? And now to pry other sheckels from tight purses would be a stern engagement!

The Pastor speaketh not but lifteth his finger to mark where a squirrel diggeth in the sod, and when the animal hath retrieved its hidden treasure, it maketh hasty get-away.

And then the Pastor saith, "Last fall yon chatter-box buried a walnut, husk and all, because at that time it was too tough to open. Bu now it hath been softened by the soil and the passing of a little time, and it will open with ease."

And the Steward quickly thought of a man who had been a tough nut in the last campaign, and he went again unto his house. And, lo! it was even as the Pastor had spoken.

Then did the Steward learn that there is wisdom in going back when the fruit is ready, for to leave it unretrieved is to forsake it unto rottenness.



Lay Workers At W.C.C. Institute

GENEVA (EPS) — A 10 week course for younger lay church workers has been announced by the Ecumenical Institute, Celigny, Switzerland. Covering Bible study, the ecumenical movement, and the internal problems of church life, the course is scheduled for Oct. 4th to Dec. 12th.

Americans who will lecture during the 10-week period include Dr. Franklin H. Littell of The Methodist Church, USA, and Dr. Paul Abrecht of the American Baptist Convention. Among the English and European lecturers who will address the gathering are Professor Hendrick Kraemer of Holland, director of the Ecumenical Institute; Bishop Stephen Neill of England; and Pere Danielou, S.J., of France.

PERSONS

On Sunday, Sept. 17th, the Rev. Dr. William R. Leslie will begin his 30th year as pastor of St. Mark's Methodist Church in Brookline, Mass., preaching on the theme, "On Top of the World." The resident ministers of the parish will take part in the service.

Three hundred new reserve chaplains have been asked for by the Air Force and three hundred by the Army. These are to come from various denominations and to be younger men with no previous chaplaincy experience. Some men are for immediate service and the others as may be needed in succeeding months. The men must not have attained their 33rd birthday and must have completed college and seminary. Appointments will be in the grade of first lieutenant. Methodist applicants should contact the Methodist Commission on Chaplains, 100 Maryland Avenue, N.E., Washington, D.C.

Walter J. Montgomery, son of the Rev. and Mrs. John K. Montgomery of Fisk Memorial Methodist Church in Natick, Mass. was married on Sept. 2nd to Miss Joan Baines of Newport Beach, Calif. The ceremony was performed by the bridegroom's father in Fisk Memorial Church. Following the wedding, the couple left for California where they will make their home. Mr. Montgomery is a graduate of the University of Massachusetts where he majored in chemistry. Mrs. Montgomery was a home economics major at the University of California at Los Angeles.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WVOM (1600) at 8:10 a.m. for the last half of September.

Sept. 18 — The Rev. Russell H. Bishop, First Baptist Church, Newton Centre.
Sept. 19 — The Rev. James H. Burnes, chaplain, Massachusetts General Hospital, Boston.
Sept. 20 — The Rev. Frank E. Greene, St. Mary's Church, Episcopal, Dorchester.
Sept. 21 — The Rev. Paul S. McElroy, Maple St. Congregational Church, Danvers.
Sept. 22 — The Rev. Harry P. Folger, Glendale Methodist Church, Everett.
Sept. 25 — The Rev. H. John Murchie, First Baptist Church, Woburn.
Sept. 26 — The Rev. Arthur Hopkinson, First Methodist Church, Greenfield.
Sept. 27 — Wendell S. Moore, treasurer, Morgan Memorial.
Sept. 28 — The Rev. R. E. Baggs, Washington Street Baptist Church, Lynn.
Sept. 29 — The Rev. Ernest R. Case, Immanuel Methodist Church, Waltham.

The Rev. and Mrs. Robert E. Bergmark of Laurel Heights Methodist Church, San Antonio, Texas, announce the birth of a son, Robert Edward, Jr., on August 27th. The Bergmarks have one daughter, Martha, almost two years old.

Mrs. Margaret M. Shrader, retiring superintendent of nurses and principal of the school of nursing at New England Deaconess Hospital, was the guest of honor at a tea given by the hospital on Sept. 6th at Harris Hall. Dr. Warren F. Cook, executive director of the hospital, spoke on behalf of the administration and presented Miss Shrader with gifts from the doctors, nurses, trustees and employees of the hospital. Miss Shrader has been succeeded by Miss Olive Lydia Nelson.

Mrs. John Wesley Lord, wife of the resident bishop in the Boston Area of The Methodist Church, has been grieved in the death of her mother, Mrs. James Ratcliffe of Preakness, N.J. Mrs. Ratcliffe died on September 6th after a short illness.

The Rev. and Mrs. Robert M. Pierce of Parkway Methodist Church in Milton, Mass., have recently returned from a 10,400 mile automobile trip to the West Coast. They visited 23 states and two Canadian provinces, and spent some time with their son, John, who is a landscape architect in Edmonds, Washington.

Mrs. Eugenia Colesworthy, a member of the Methodist church in Hyde Park, Mass., celebrated her 97th birthday on Sunday, Sept. 10th at her home on Child St. in Hyde Park. ZIONS HERALD has been received in the home of Mrs. Colesworthy's family for over 100 years.

Miss Bertha Peppeard, editor of religious news of the *Boston Globe*, celebrated her 79th birthday on Saturday, Sept. 9th. Miss Peppeard is well known and greatly beloved by church people of greater Boston because of her wholehearted co-operation in covering religious news.

The Rev. Azariah Reimer, retired member of the New England Conference and former pastor of Tremont Street Methodist Church in Boston, has returned to his home in Brookline, Mass., with Mrs. Reimer, after a summer trip to Hawaii.

Defines Duty Of Christians

LONDON (RNS) — Greater social justice, prayers for peace and a firm resistance to "atheistic Communism" were called the Christian's duty on Sept. 1st, by Dr. Cyril Forster Garbett, Archbishop of York, writing in the York diocesan leaflet.

"The invasion of Southern Korea by the Communists," he said, "and the refusal of Russia to help the United Nations bring an end this act of unprovoked aggressio should have made plain to all the critic nature of our time.

"The crisis of today is comparable i gravity with those which preceded the tw great wars."

Dr. Garbett said that the first duty of Christian, "in this hour of fate," is to "pra that peace may be preserved and the worl may be spared the horrors of another war

He advised, however, against holding National Day of Prayer at every "crisis pointing out that if such days were to frequent they would be "regarded as sub stitutes for daily prayer."

"The critical time and the cold war ma last several years," he said. "It will not b easy to know which occasions during th period are of such gravity that an exce tional call to prayer should be made.

"It would be far better to train ourselve to use more thoughtfully the petitions fo peace provided in the Prayer Book, and dai in private prayers to ask of God the preserv tion of peace."

The Anglican prelate also urged Christian to "think over quietly the issues at stak and then resolve where they stand if th cold war becomes a hot war."

"The clearer he sees the nature of th conflict now dividing the world into tw camps, the plainer is the duty of the Chri tian," he said.

"He will acknowledge with deep peniten that often in the past the church has faile to strive for social justice. He will resolv that in the future he will try to mak amends to those who have been left too lon in poverty and ignorance.

"But he will also determine that out of love of truth and freedom he must take h stand with those who resist aggressive Com munism."

Dr. Garbett pointed out that in the thre of war with Communist powers, "the issu are different, both in magnitude and cha acter, from those which in the past resulte in war.

"They are not concerned with disputes ov territory, national prestige, spheres of infl ence, or balance of power," he explaine "They are of infinitely greater importanc for they go to the root of man's nature an position."

He contrasted the Christian belief th "man is made in the image of God, of valu in His sight, and called to eternal life," wi the teaching of Communism, which "deni God, deprives the individual of inhere rights, degrades him into a mere instr ment of the state, and rejects the mor standards inherited from Palestine an Greece."

The archbishop said three characteristi of modern Communism are "specially revo

; to all who value Western civilization:
'(1) It stifles all freedom of thought.
'(2) It has restored slavery. There are Russia millions of prisoners of war and ɔse convicted or suspected of hostility to : state, used for cheap labor under con- ions indistinguishable from the worst form slavery.
"(3) By the rigid censorship of the Iron ırtain and by lying propaganda, the rulers Russia are plunging the whole nation into mplete ignorance of everything they wish conceal from them."

haplains' Retreat

Forty-one Methodist chaplains serving on l time special assignment with the United ates Veterans Administration, under the spices of the Methodist Commission on aplains, joined in an annual 3-day retreat spiritual refreshment and fellowship on e American University campus, Massa- usetts and Nebraska Avenues, N.W., on ɔt. 11th, President Paul F. Douglass an- unced.

Among the retreat speakers was Bishop . W. Peale of Richmond, Virginia, Bishop thur J. Moore of Atlanta, Georgia, and hop James H. Strong of Alexandria, Va. hers participating in the retreat were D. wart Patterson, executive secretary of the thodist Commission on Chaplains, Chap- n Fred H. Heather, Jr., assistant secretary the commission and Chaplain Don C. atty, assistant director of the chaplaincy vice of the Veterans Administration.

shop Lord Followed Lee

urtis W. Smith

Recollections of Jesse Lee, circuit rider and siding elder of the early 1800's, were rred by the visit of Bishop John Wesley rd to the North Country, in a recent tour ich included two anniversary celebrations l the launching of a group ministry proj .

Reversing somewhat the route taken by in 1800, Bishop Lord went first to Land N.H., for the sesquicentennial anniversary service of the church, which was the ginal "mother church" of Methodism in northern Connecticut Valley. Following ited States Senator Styles Bridges by two s, the bishop preached at an afternoon vice on August 20th.

Methodist services were first held in Land in 1799, and the church was organized next year, with the Rev. Elijah Sabin ap nted in charge. The present building on a hill in the farming community, was licated in 1923. The Rev. George W. seman is the present pastor.

Bishop Lord hurried from Landaff to Cole- ok, where that evening he formally in- lled the lay council of the group ministry ject headed by the Rev. Ralph Grieser. bishop urged the members of the coun cil to a new "lay ministry" in the three North Country parishes which comprise the project — Colebrook, Groveton, and Pittsburg-Canaan.

On the following day, Aug. 21st, Bishop Lord preached on "The Church Militant" at the opening service of the anniversary celebration of the church in Pittsburg. The celebration, recalling the church's organization in 1875, included also a "Woman's Day" with the motion picture, "I Am with You;" a panel discussion on "Christian Living in Daily Work," in which a carpenter, a farmer, a road worker, a businessman, and a house wife pooled their wisdom and agreed that a person's life work is the most important service he renders to God; and a special service of Holy Communion, conducted by the pastor, the Rev. Curtis W. Smith, to honor the founders and deceased members of the church. Though Bishop Lord was present on only the first day of the celebration, his gracious influence was felt throughout the week.

Worcester District Fall Conference

The Worcester District Fall Conference will be held on Tuesday, Sept. 19th, at First Methodist Church, Leominster, Mass., with an afternoon session at 2:30, a fellowship supper at 6:30, and an evening inspirational service at 7:30.

The afternoon session will present a workshop program, beginning with a devotional period, lead by the Rev. J. R. Held, pastor of Covenant Church, Worcester. Dr. Emory S. Bucke will speak, and lead a discussion on the subject, "The Church and Its Public Relations." Brief presentations will be made concerning next steps in the Advance for Christ and His Church program, the district program for World Service Promotion, the "Religion In American Life" program, and our conference pension affairs. The final period will afford a workshop in visual aids, under the direction of the Rev. D. D. Douglas, district visual aid director.

The fellowship supper will be served by the ladies of the host church. Reservations are to be made through each local pastor. Bishop John Wesley Lord will bring an inspirational address at the evening meeting. The First Methodist Choir of Leominster will sing. There will be an opportunity to greet Bishop and Mrs. Lord between the afternoon session and the fellowship supper.

Made A Bishop

The Very Rev. James A. Coucouzes, archmandrate and dean of the Greek Orthodox Cathedral in Roxbury, Mass., was notified recently that he has been appointed bishop of Miletus and dean of the 1664-year-old Halki Theological School in Istanbul, Turkey. He is one of the foremost theologians in the United States, and has been noted for his

EVENTS

co-operation with the Protestant churches in Massachusetts through the Mass. Council of Churches.

Fr. Coucouzes was born on the Greek island of Invros in the Aegean Sea 39 years ago. He studied at Halki Theological School and 10 years ago came to this country to study at Harvard University where he received the degree of master of theology. His mother and sister live in Constantinople, Turkey, and he has a brother living in Athens.

In addition to the fine work he has carried on at the cathedral in Roxbury, Fr. Coucouzes has been responsible for several great Greek Orthodox services drawing members of the church from all over the country. He also was responsible for bringing the Greek Theological School to Brookline, Mass., and for making English a major subject.

Officials at the cathedral in Roxbury received notice from the Patriarch of the church in Constantinople that Fr. Coucouzes will leave for Miletus at the end of September.

World Peace Measures

Denver (RNS) — Measures for restoring world peace and good will and preserving democracy were proposed by the National Conference of Methodist Youth at its annual sessions here.

In a poll taken on the restoration of peace in Korea, the majority of delegates voted that the United Nations should ask for a conditional surrender of North Korea and that "the U.N. should specify conditions on which the U.N. will agree to an end of hostilities in Korea."

By almost unanimous vote it was agreed that Korea should be united under the U.N. Trusteeship Council and a form of self-government developed.

The entire 150 delegates endorsed the Quaker proposals for peace, which include the encouragement of trade between Eastern and Western Europe, strengthening of the U.N., and new efforts to reach "some just understanding with the Soviet Union and other concerned nations regarding a peace treaty for Germany which would reunite that country and stabilize the European situation."

On the home front, the conference adopted a report opposing peace-time conscription and universal military training, saying that these were "a threat to the principle of democracy and to civilian control over government and other areas of national life."

The delegates refused to endorse or support war, or to allow facilities of the organization to be used for war preparation or furtherance.

The Hydrogen Bomb

(Excerts from address, "The Hydrogen Bomb and the Responsibility of the Church," by Dr. Theodore Parker Ferris, rector of Trinity Protestant Episcopal Church, Boston, Mass., on September 6, 1950 at the Ohio Area Methodist Pastors' School, Ohio Wesleyan University, Gray Chapel.)

The hydrogen bomb, though not yet in existence, is in the process of production and if and when used, it will be 10 times more destructive than the atomic bomb. It has the official sanction of the United States government. What is the responsibility of the church for the hydrogen bomb?

The responsibility of the church is to renounce the hydrogen bomb as an inhuman, uncivilized, un-Christian instrument, not to be tolerated under any circumstances. To be sure, the church cannot hope to control the policies of government but it can register its protest. It can make its opposition felt in every church paper, in every pulpit and in every local organization.

Such an attitude toward the bomb raises some serious questions. Suppose another nation used it first. Would we not then be justified in using it in self-defense? The answer is no. There are some things that a man does not do regardless of the consequences. It is natural for a man to defend himself, but if he has to blow up the whole community to do it, he is likely to give up his natural rights in the interest of the total welfare. Self-defense at the cost of such destruction as the hydrogen bomb would bring about is wrong.

Another question that serious-minded people will raise is does not this attitude toward the hydrogen bomb eventually lead to the renunciation of all violence? And the answer is yes. For the Christian there is absolutely no justification for organized mob violence which we call war. We have excused ourselves for 20 centuries, rationalized our purposes, hoodwinked ourselves into believing that we were accomplishing something good and made ourselves believe that war is the lesser of two evils. If the hydrogen bomb serves no other purpose, it may at least accomplish this. Its very magnitude may bring Christians to the point where they say, "This must stop." Another war on a large scale will lead to another beyond that, as the Hitler war has lead to the Stalin war. The time has come for Christians to make known their opposition not only to the hydrogen bomb but to organized violence as such and to say as people have said about other evils, "This has gone far enough. It must go no further. Regardless of what happens to us, we refuse to take part in it."

There are other questions that some people will ask. Some will want to know whether it is likely that the church will assume its responsibility. No one is in a position to give an answer to that question, but my own personal opinion is that the church is not likely to assume its responsibility at the present time. It is saturated with the propaganda that for centuries has propelled men into war, and its knowledge of the Prince of Peace is too scant and impersonal to supplant the propaganda. But one dare not be dogmatic. One can never tell when the Spirit will overtake the church. And regardless of what the church at large does, individuals are by no means excused from taking their stand quietly and steadfastly.

A yet more disturbing question is if the church should assume its responsibility, would it make any difference? Would the resistance to violence and the exclusion of the hydrogen bomb save the world and make it a place for men to live normal happy lives? We cannot say. To predict the future and to calculate the results of our action, that is not our responsibility. Our responsibility is to do the deed that can be done now and let the future generations describe the results.

Methodist Reserve Chaplains Dusting Off Uniforms

During August, 43 Methodist chaplains holding reserve commissions in Army, Navy or Air Force were either recalled to active duty or were endorsed for return to duty.

"These ministers returning to chaplaincy service," says the Methodist Commission on Chaplains, "are but a part of an increasing number of reserve chaplains who will be returned to duty in the next few months.

"By their presence, together with those chaplains from other denominations, the young men and women being mobilized will be assured of a continuing religious ministry.

"All three branches of service — Army, Navy and Air Force — announce the urgent need for chaplains for immediate duty. The services also announce the need for a large number of reserve chaplains to be available for future call as the needs arise."

Inquiries from Methodists should be directed to: Methodist Commission on Chaplains, 100 Maryland Avenue, Northeast Washington 2, D.C.

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College Students In Wartime

(A statement recently released by Dr. Myron F. Wicke and Dr. M. S. Davage, who respectively head the Department of Higher Education and the Department of Educational Institutions for Negroes, in the General Board of Education staff.)

Should students enter or remain in college in view of the current national and international situation? It seems clear now that the college should maintain their full programs and that students should be urged to continue their educations. "In so doing students will be preparing themselves to render greater service whatever need may develop," writes President George F. Zook of The American College on Education.

The original draft act, still in effect, provides for the deferment of students during the academic year in which they are called for induction. Thus students not called in the first draft of 20,000 will not be eligible for call until the end of the academic year 1950-51, or approximately June 1, 1951. This implies, of course, continuous, satisfactory work in college.

Selective Service Operations Bulletin No 1 allows draft boards to consider for "occupational deferment" a student who has completed at least one full-year of college, who is in the upper half of his class scholastically, and who can show that he had made plans prior to August 1, 1950, to enroll for full-time college work.

An American Council bulletin of Aug 14th reminds the colleges that "Since the conflict is basically in the field of ideologies, it is essential that those aspects of education which contribute to the understanding and the day-to-day practice of democratic living be a continuing major function of our institutions of higher education."

Dr. Jones Sees President

WASHINGTON, D.C. (RNS) — Dr. E Stanley Jones, noted Protestant missionary evangelist, discussed with President Truman the outlook for peace in the Far East

Dr. Jones, who has spent 43 years as a missionary in India, declined to say what specific proposals he had made to the President.

He did say, however, upon leaving the White House, that he thought the United States should listen to the voice of Prime Minister Nehru of India.

"Nehru is important," said Dr. Jones "When he speaks, the voice of the Far East speaks. He represents the millions in the

r East who are struggling for freedom." Dr. Jones said he had also advised Mr. uman of plans for a seven-day around-e-clock vigil of prayer for peace, which ll start Sept. 15th at the Church of the iphany (Episcopal) in downtown Wash-gton, three blocks from the White House. e vigil will coincide with the opening of United Nations Assembly in New York. The missionary leader announced he will to Japan in December for a four-month eaching mission in "a land which offers church the greatest evangelistic oppor-nity it has seen presented in one thousand rs." He will then return to India.

ethodist Publicity Enlarges ervice

ATLANTA, Ga. — The department of pub-ty of The Methodist Church, which bears official title of Commission on Public In-mation of The Methodist Church, formal-enlarged its services last week in a meet-held at the Ariel Bowen Methodist urch, where the Rev. Adolphus S. Dicker-is pastor.

Presiding over the meeting was Dr. Ralph ody, of New York, director of the Meth-st publicity department. Others in at-dance were, the Rev. Daniel L. Ridout, Dover, Del.; the Rev. W. Talbot Handy, New Orleans; the Rev. Lawrence C. omas, of St. Louis; the Rev. A. S. Dick-on, and Virgil W. Hodges, editor of the *anta Daily World,* who is a member of commission.

n the expanded program, Mr. Ridout con-ues as representative to the Negro Press, ost he has held the last six years. Mr. ndy will represent the New Orleans Area correspondent; Mr. Thomas, the Saint uis Area, and Mr. Dickerson the Atlantic st Area. Mr. Ridout, resident in the timore Area, will serve as correspondent that area, thus giving each of the four copal colored areas of Methodism official licity representation.

fter the meeting, which was designed to ruct the new correspondents in their ies, the party made a tour of the offices plant of the *Atlanta Daily World* and eral other leading Negro enterprises of city.

aker Peace Conference

HILADELPHIA (RNS) — American Quak-may hold a national peace conference, as learned at headquarters of the Amer-Friends Service Committee here.

t the suggestion of the New York Yearly ting of Friends, the committee has been rying Quaker groups on the proposal and responses have been favorable.

urpose of the conference, a date for which not yet been set, would be to adopt a ctical, positive and constructive program pposed to the way of war and prepara-for war."

On A Wide Circuit

W. W. Reid

I have a friend and neighbor who was born in mid-Europe, where, he tells me, he "was brought up to believe that laws and rules were made to be obeyed."

On his first day in America, he says, he entered a railway station, saw a sign "No Smoking," and immediately dropped and stamped upon the cigarette he was enjoying. His companion — long broken to the American scene — laughed at him.

A bit later my friend saw a sign on a warehouse wall: "*Positively* no smoking."

He pondered long over that one: if there's no smoking, there's no smoking; so what more or less can "*positively* no smoking" mean? Later he was informed that the most tangible difference was that if you were caught indulging in a "no smoking" area, you might be reprimanded or fined $5; but if you were unfortunate enough to be caught in a "*positively* no smoking" zone, you might land in jail or pay $10.

I know a low flat-topped wall that in its 200-feet of length has lettered four times, "Keep Off." But every youngster in the neighborhood who must go along that block, in play or schoolward bent, must (more times than not) negotiate the distance along the top of the wall.

And I have seen mothers and fathers scores of times lift their children to walk upon the wall and over the sign. The other day I saw a lawyer and his little daughter approach the end of the wall. "It says 'Keep Off'," said the girl. "Never mind," said the lawyer-father, lifting her upon it. And as they came past the occupant of the premises at the other end of the block, "Your wall certainly attracts the kids," announced the lawyer cheerily.

And breathes there an American motorist with daring so dead — or respect for the law so ingrained in him — who never to himself hath said, "I'll just come to a 'rolling stop' (as someone told the judge the other day) when I come to this 'Full Stop' sign." The difference may seem to be only the difference between shifting into second and shifting into low; but the difference is also one of obedience to the law.

As you wander about in any built-up community, especially, observe the signs — unfortunately negative most of the time, but for good reasons — and note the constant violations: "Keep off the grass," "No bills," "No loitering," "Keep right," "No spitting," "Place rubbish here," "15 Mile Zone."

Perhaps we do have too many prohibitions, too many laws, too many and varied regulations. (I look particularly askance at the practice of "searching the law" for some forgotten obscure statute on which to "hold" some unfortunate who has worked himself into police hands.) But I submit that this disrespect for "little laws," especially when we accustom our children to the habit of infraction, is one of the causes of juvenile — and later adult — delinquency. Not every teen-ager or pre-teen-ager can distinguish between violating a police ordinance and violating one of the "lesser" of the Ten Commandments.

The parent whose example teaches his child to obey "No smoking" may have a son who does not require "positively" written with the Eighth Commandment.

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"There are certain pseudo-scientists who have no interest in man beyond making him a healthy animal. Beyond their immediate interests a dull lot they are. . . . They transcend the animal only enough to betray their manhood. It is man made in the image of God to whom we must turn if we really are to discover the meaning of humanity."

* * * *

"The Dignity of Man," by Lynn Harold Hough. Abingdon-Cokesbury, Nashville, Tennessee.

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Miscellaneous Advertisements

HOUSEKEEPER WANTED—Retired minister and his wife need help of capable woman. They offer a pleasant home with room and own bath in Boston's finest suburb — Wellesley, with a fair salary, in exchange for light housekeeping service. Address F. S., care ZIONS HERALD.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $4.00 per week and up. Kitchen privileges. For information, write the matron, Mrs. Florence Ordway.

Scripture Sales In China

NEW YORK (RNS) — Scripture sales are increasing in all parts of China except the Central Northeast regions, Dr. Eric M. North, general secretary of the American Bible Society, said here.

He reported that during a recent six-month period 578,406 copies of the Scripture were circulated.

Dr. North also revealed that the China Bible House is preparing to issue the Gospel of Mark in a Latinxua transliteration. This method of printing Chinese in Roman characters is being fostered by the Chinese (Communist) People's Government.

Church-Labor

The National Religion and Labor Foundation will hold its first Workshop for the training of leaders in church-labor co-operation at Highlander Folk School, Monteagle, Tennessee, Sept. 25-30, 1950.

This project is largely the outgrowth of interest on the part of churchmen and labor leaders in forming Religion and Labor Fellowships in industrial centers through which the common aims of the churches and unions can be studied and put into practice.

The program will include two morning periods at which the history and objectives of the Religion and Labor movement will be discussed and techniques for co-operative action will be worked out. Special attention will be given to the problems of labor in the South, and to specific ways in which the churches and unions can work together for justice and the general welfare.

Included also in the program will be visual aid demonstrations and afternoon trips to see farm and industrial conditions first-hand. Evenings will be devoted to entertainment in the form of singing, games and movies.

The staff will include: John G. Ramsay, Foundation chairman and CIO Public Relations Representative in the South; Myles Horton, Director, Highlander Folk School; Dean John B. Thompson of The University of Chicago Chapel; Willard Uphaus, the Foundation's Executive Secretary, and Witherspoon Dodge, the Foundation's Field Representative.

Clergymen, laymen, young people and labor representatives are invited to attend. A fee of $25.00 will cover registration, room and board for the week. Detailed information and application forms may be secured by writing to the National Religion and Labor Foundation. New Haven 11, Conn.

Asked To Withdraw From Federation

Denver (RNS) — Methodist youth workers should withdraw their support of the Methodist Federation for Social Action while leaders of that group follow policies that aid Communist propaganda, the National Conference of Methodist Youth urged in a report adopted at its annual meeting here.

"In years past," the report said, "we have complimented the Methodist Federation for Social Action for its leadership in social action areas and many youth leaders have supported its work.

"We still believe in its essential worth and are grateful for much it has contributed to the life of our church in the past 43 years.

"But now we must say that until the Methodist Federation for Social Action makes some changes in its present administration, we can no longer suggest that youth leaders support it."

Many "thoughtful Christians" question seriously the stands taken by some Federation leaders, the report said, "particularly when they have thrown their support to front groups which welcome the participation of Communists."

At the same time, the report expressed the need for unofficial social action groups, such as the Federation, as well as for an official social service agency of The Methodist Church.

Unofficial groups, it said, would "pioneer in thought and action in areas where official church agencies seem reluctant to move ahead."

The report urged that such unofficial groups "should not be bound by any political party, social group, or community custom, but should stand on any particular issue where they think Jesus would have them stand in His Name and in His Spirit."

"There is no need to join Communist-sponsored groups," the statement said, "or groups in which they work, to further true Christian and democratic social ends."

The report, which dealt with the general subject of "Christianity, Communism, and Democracy," said that "any totalitarian form of government" violates the basic Christian belief in the Fatherhood of God and the brotherhood of man.

"We believe in a democratic form of government that incorporates these fundamental principles," it stated. "As Christians we believe in democracy."

Two "great needs of our day" were defined in the statement:

"(1) To re-establish the fact that man is the son of God. True democracy is not man-centered; it is God-centered.

"(2) To re-establish the lines of democracy. There is a growing tendency in our world to place responsibility for determining policies and organizations in the hands of a few. In democracy, citizenship is everyone's responsibility and privilege."

Americans were warned against signing statements and petitions sponsored by Communist front groups, with the "Stockholm Peace Appeal" cited as a current example.

The Rev. George Harper of Nashville, Tenn., was chosen for the fifth year as administrative secretary of the conference. He will also continue as editor of *Concern*, bimonthly youth periodical, and *Power*, devotional booklet approved for interdenominational use by the United Christian Youth Movement.

U.E. Union Polls Second Following Priests' Appeal

Lancaster, Pa. (RNS) — The United Electrical Workers (U.E.) union polled second in an election at the Radio Corporation of America plant here, following appeals to Roman Catholic workers that they "vote for an all-American union."

Priests of all five local Catholic churches issued the appeals. They were generally interpreted as meaning that Catholic workers should not vote for the U.E. union, whic nationally was expelled from the C.I.O. c the charge that it was "Communist-domi ated."

The A.F. of L. Union received 878 vot as against 758 for the U.E. The new Inte national Union of Electrical Workers (IUE sponsored by the C.I.O., polled 241 votes.

In the absence of a majority, the Nation Labor Relations Board said a run-off electic would be necessary to determine a bargai ing agent for the R.C.A. workers.

Sees Yugoslav Church Difficulties

Minneapolis, Minn. (RNS) — The grea est trial for the Christian churches of Yug slavia is yet to come, Dr. P. O. Bersell, pres dent of the Augustana Lutheran Church, pr dicted here on his return from a visit that country.

"The Tito regime is not openly hostile the church, but the Communistic pattern always to capture the children and youth he reported.

"I believe our Lutheran Church in Yug slavia has the dynamic faith to overcome a of these difficulties.

"I have no doubt that Tito's brand Communism is of the same stripe as that the Soviet with the one distinction that is definitely independently nationalistic. H desperately needs Western aid if his politic and economic program is to succeed."

Tito has the confidence of most of his pe ple as a heroic, resourceful leader who know no fear, Dr. Bersell added.

"However, it is obvious that in the poli cal picture of the world today the two str tegic key areas are Yugoslavia and Germa if the power of Moscow is to be stayed," said.

"Armies are lined up on both sides of t border and 'incidents' are frequent, but the seems to be very little fear of immedia open warfare. Nevertheless, there is a co viction that ultimate war is inevitable."

Dr. Bersell was in Yugoslavia for eig days as a member of an official delegati of the Lutheran World Federation.

Readers Write

(Continued from Page 2)

— not *War, War,* and all it breeds in t human mind and heart.

To show what can be done by a lit effort, I recite the following experience: an issue of Kiplinger's magazine so months ago, the entire back page was a p diction of World War III. The author n only assumed that such a war was a c tainty, but he also predicted the year would come and in what part of the year. was incensed and sat down and wrote M Kiplinger a letter in which I accused him being a war-monger. He wrote back a said that he was not — that this was j

d factual reporting. I wrote him again ing that he knew as well as I that good orting required restraint and often no re- ting at all in cases of national disaster or ger, where in the judgment of the best ds, such reporting would do harm, and I that such a report as his would do great m, especially as he gave no word about the agencies working for world peace. He te back and asked — what agencies? I t him the facts about such agencies as Friends Society, etc. He wrote back say- he would hereafter publish this along h any material about war, and he has. t many weeks later he gave the entire k page to efforts of societies throughout world seeking peace through negotiation, l many times since he has referred to se agencies and their work.

So we never know what our efforts may omplish. If all decent people would cry against war, all the time, and fight with ry intelligent weapon known, I believe could be abolished. Nothing constructive ever been accomplished by war that ld not have been accomplished better by otiation. War is the world's great curse l must be abolished, but we cannot defeat nless we work just as fanatically for peace we work in preparation for disaster.

After visiting the hospitals during the Civil r, seeing the results of human carnage, only the maimed and broken bodies but utter defeat of the minds and spirits of se brave men, Walt Whitman shouted to world what all serious thinking men st approve — "God, damn war God, n all war! God, damn 'em; God, damn !"

WARREN F. COOK,
Executive Director,
New England Deaconess Hospital.

erbert C. Lytle

The Rev. Herbert C. Lytle, Jr. of Paterson, w Jersey, director of the department of get and business administration of Church rld Service, Inc., died at the New Haven pital on Thursday evening, August 31st. Mr. Lytle was born in Newark, in 1908, was a graduate of Wesleyan University, D, and Drew Theological Seminary, 1935. also did graduate work at Columbia and gers, and won a fellowship for a year of y at Mansfield College, Oxford, England. was a member of the Newark Conference The Methodist Church and served charges Wesley Chapel, New York; Gladstone, w Jersey; and De Groot Church in New- Grace Church in Paterson, Vaux Hall rch in Union, and Trinity Church in rson.

Mr. Lytle joined the staff of the Commis- for World Council Service soon after ormation in 1945 as a co-operative agency he Protestant churches for war-relief as- nce to the churches and communities of Europe. When this commission was later merged with the Committee for Relief in Asia, the Church Committee on Overseas Relief and Reconstruction to form Church World Service, Mr. Lytle became secretary for Europe for this more comprehensive organization, and later its administrative secretary.

He is survived by his wife, Mrs. Ruth Bayley Lytle; his parents, Dr. and Mrs. Herbert C. Lytle of Ocean Grove, New Jersey; a brother, Dr. Theodore Lytle of Rochester, New York; and a sister, Mrs. J. H. Riddle, of Seneca Falls, New York.

Verna L. Kelly

John K. Montgomery

Mrs. Verna L. Kelly, wife of the Rev. William J. Kelly, retired member of the New England Conference, died on August 29th in the Framingham (Mass.) Rest Home following a brief illness.

Mrs. Kelly was born in Marion, Maine, on August 10, 1862, the daughter of Benjamin L. and Margaret Bridgman Smith.

Following her marriage to Mr. Kelly on March 19, 1888, she took an active interest in the parish work of all their churches, being especially interested in Sunday school and young people's activities. Her service to the church included work in parishes in Maine, Rhode Island, and in the Massachusetts towns of E. Braintree, Holbrook, Newburyport, Dedham, Plainville, Newton Highlands, Ipswich, Holliston, and Ayer and Weston where her husband held his last active pastorate. Following his retirement, they made their home in Natick, Mass. Mrs. Kelly lived a retiring, quiet life, kept an active interest in the work of the Kingdom, and will be remembered for her sweet and lovely character.

The funeral services were conducted in the Fisk Memorial Methodist Church in Natick, with the Rev. John K. Montgomery, pastor, officiating, assisted by the Rev. Charles Allen, superintendent of the Worcester District; Dr. George E. Heath, executive secretary of the Preachers' Aid Society; and Dr. David N. Angell. Burial was in the family lot in Terrace Hill Cemetery in S. Walpole where she was laid to rest beside their only child, Catherine, who died in infancy. In addition to her husband, she is survived by a brother, George L. Smith of Auburn, Me.

Delays Genocide Vote

WASHINGTON, D.C. (RNS)—United States ratification of the U.N. Genocide Convention received a further setback when the Senate Foreign Relations Committee again postponed a vote on the issue.

Senator Brien McMahon (D-Conn.), chairman of the subcommittee which approved a resolution of American ratification after months of debate, was unsuccessful in a two-hour session of the full Foreign Relations Committee in bringing the matter to a vote. With the Senate working toward a mid-September adjournment date, there was almost no chance of a vote on ratification by the Senate this session.

Southern opposition has kept the Genocide Convention bottled up in committee during the 81st Congress. The convention would make the mass extermination of racial, religious or national groups a crime under international law.

Some Southern senators profess to see the possibility of Federal anti-lynching legislation as a result of participation in the convention. Lynching of a Negro might be interpreted as an act of genocide, or murder because of race, they argue.

Senator McMahon has introduced a reservation which provides that ratification of the convention should not be considered as in any way enlarging the power of the Federal government over any matters now recognized by the Constitution to be within the power of the states.

However, it is now apparent that even this reservation is not sufficient to allay Southern opposition.

Boston Area Calendar

Sept. 12-14 — New England Conference W. S.C.S. Institute of Missions and Service, Rolling Ridge, No. Andover, Mass.

Sept. 19 — Worcester District Conference, Leominster, Mass.

Sept. 20 — Augusta District W. S. C. S., Fall Meeting, Oakland, Maine.

Sept. 20 — Springfield District Conference, Northampton, Mass.

Sept. 25 — Boston-Lynn Joint District Conference, College Avenue Church, Somerville, Mass.

Sept. 27 — Portland District Conference, Westbrook, Maine.

Sept. 28 — Augusta District Conference, Augusta, Maine.

Sept. 29 — Bangor District Conference, Franklin, Maine.

Sept. 29-30 — Children's Workers' Institute, Rolling Ridge.

Oct. 2-4 — Annual Conference on Preaching, Boston University School of Theology, Boston.

Oct. 3-5 District Superintendents' Advance Meeting, Indianapolis, Ind.

Oct. 13 — Norwich District Conference, Willimantic, Conn.

Oct. 16 — Boston Methodist Social Union, Chandler School, Boston.

Oct. 17 — N. H. Northern District conference, Baker Memorial Church, Concord, N. H.

Oct. 18 — N. H. Southern District conference, Exeter, N. H.

Oct. 22 — Providence District Conference, Rockland, Mass.

Oct. 24 — United Nations Day.

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Is it your favorite daily paper —

Is it the mood of the moment —

Is it the local gossip —

Is it propaganda —

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